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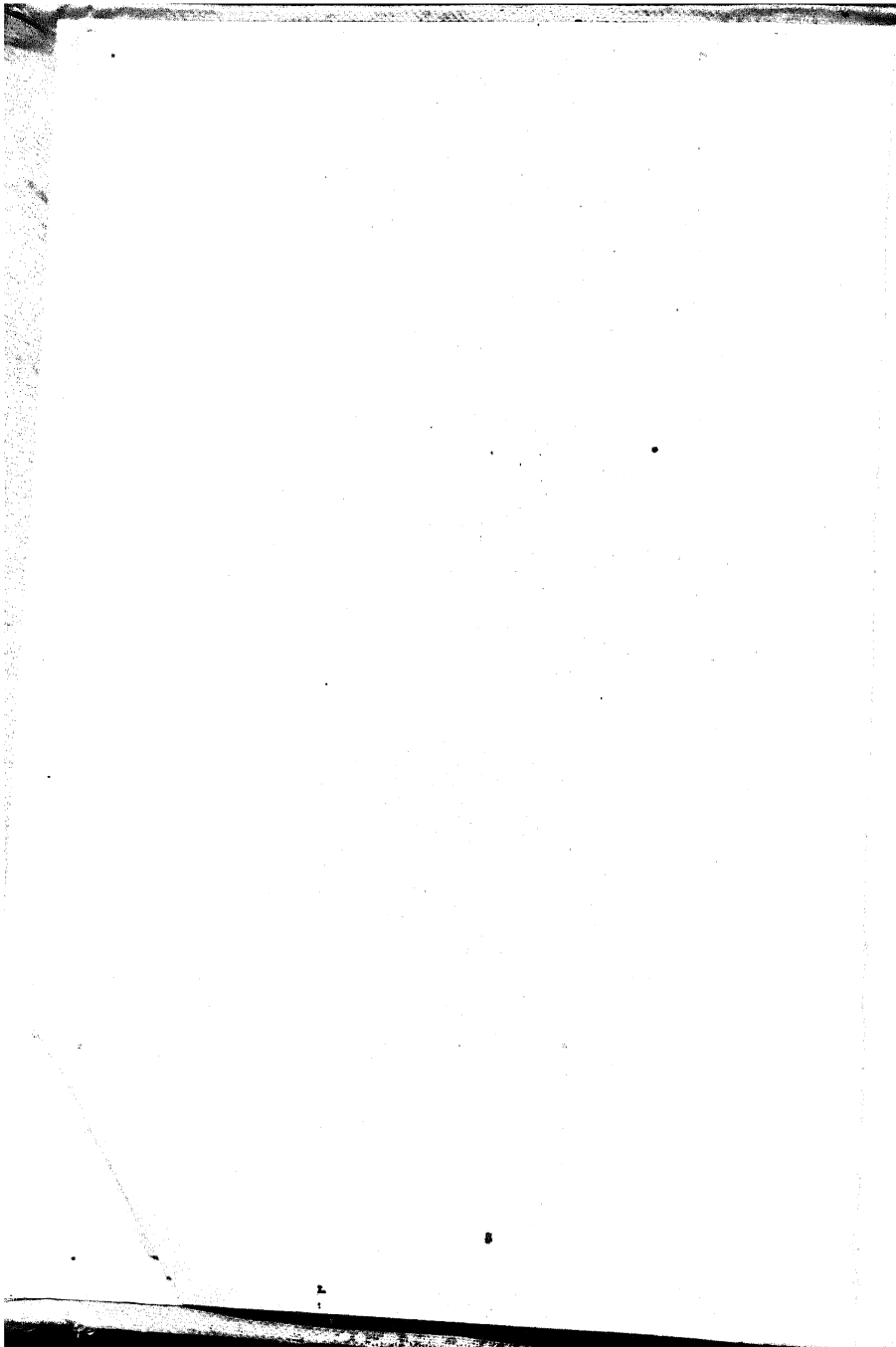
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TANJORE,
6th October 1907.

M. M. M. M.
President





G. VENKATRAMAN

SANĀTANA DHARMA

AN ADVANCED TEXT BOOK

OF

HINDU RELIGION AND ETHICS,



Second Edition.

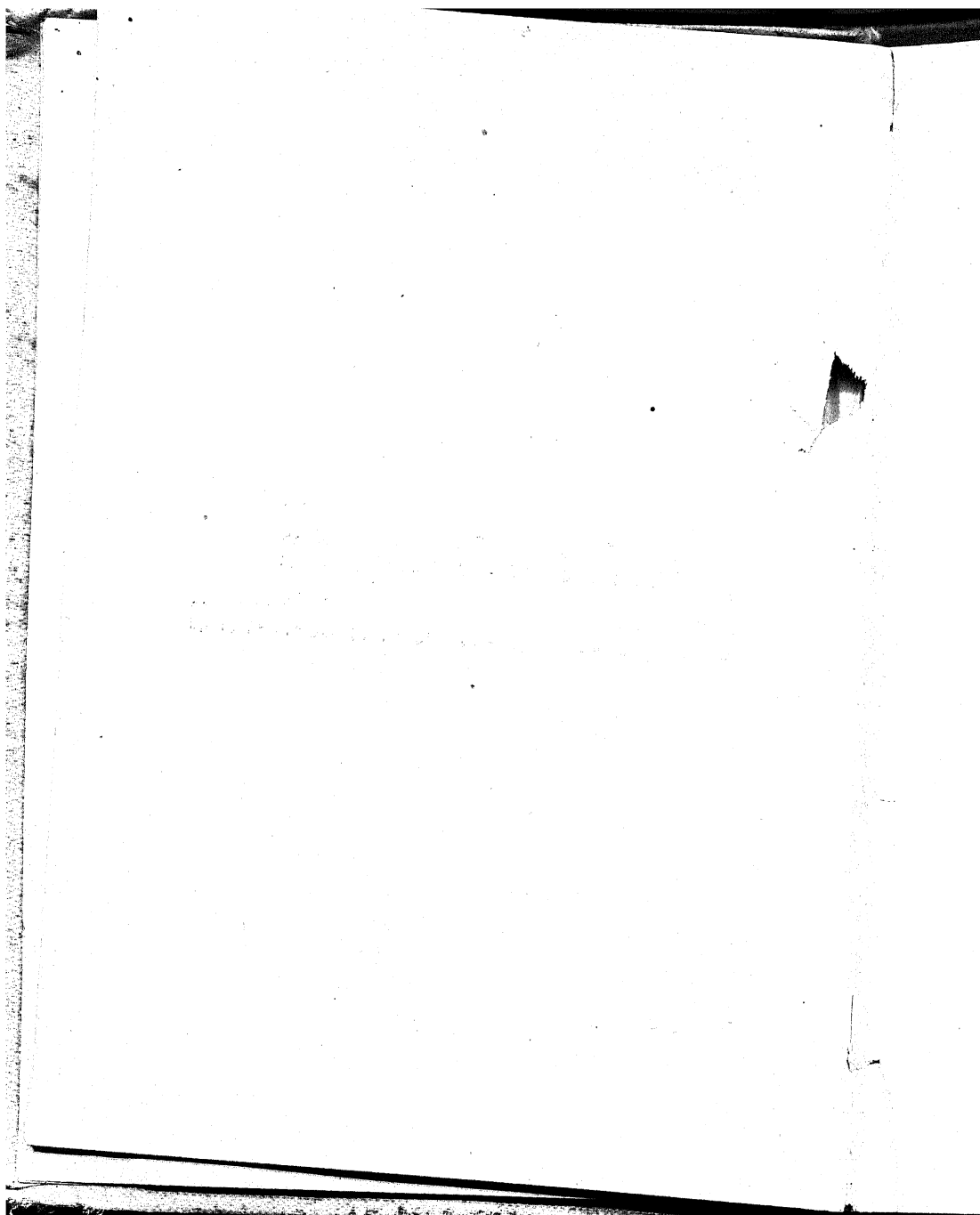
PUBLISHED BY THE BOARD OF TRUSTEES,
CENTRAL HINDU COLLEGE,
BENARES.

1904.

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PRINTED AT THE TARA PRINTING WORKS, BENARES.

सत्यमेव जयते नानृतम् ॥
उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥



FOREWORD.

The Board of Trustees of the Central Hindu College has laid down the following principles on which religious and moral teaching is to be given in all Institutions under its control.

The object of the Central Hindu College being to combine Hindu religious and ethical training with the western education suited to the needs of the time, it is necessary that this religious and ethical training shall be of a wide, liberal and unsectarian character, while at the same time it shall be definitely and distinctively Hindu. It must be inclusive enough to unite the most divergent forms of Hindu thought, but exclusive enough to leave outside it forms of thought which are non-Hindu. It must avoid all doctrines which are the subject of controversy between schools recognised as orthodox; it must not enter into any of the social and political questions of the day; but it must lay a solid foundation of religion and ethics on which the student may build, in his manhood, the more specialised principles suited to his intellectual and emotional temperament. It must be directed to the building up of a character—pious, dutiful, strong,

self-reliant, upright, righteous, gentle and well-balanced—a character which will be that of a good man and a good citizen; the fundamental principles of religion, governing the general view of life and of life's obligations, are alone sufficient to form such a character. That which unites Hindus in a common faith must be clearly and simply taught; all that divides them must be ignored. Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects the differences of thought and practice among Hindus, but which also respects the differences of religion among non-Hindus, regarding all faiths with reverence, as roads whereby men approach the Supreme.

- Therefore:—1. The Religious and Ethical Instruction must be such as all Hindus can accept.
2. It must include the special teachings which mark out Hinduism from other religions.
3. It must not include the distinctive views of any special school or sect.

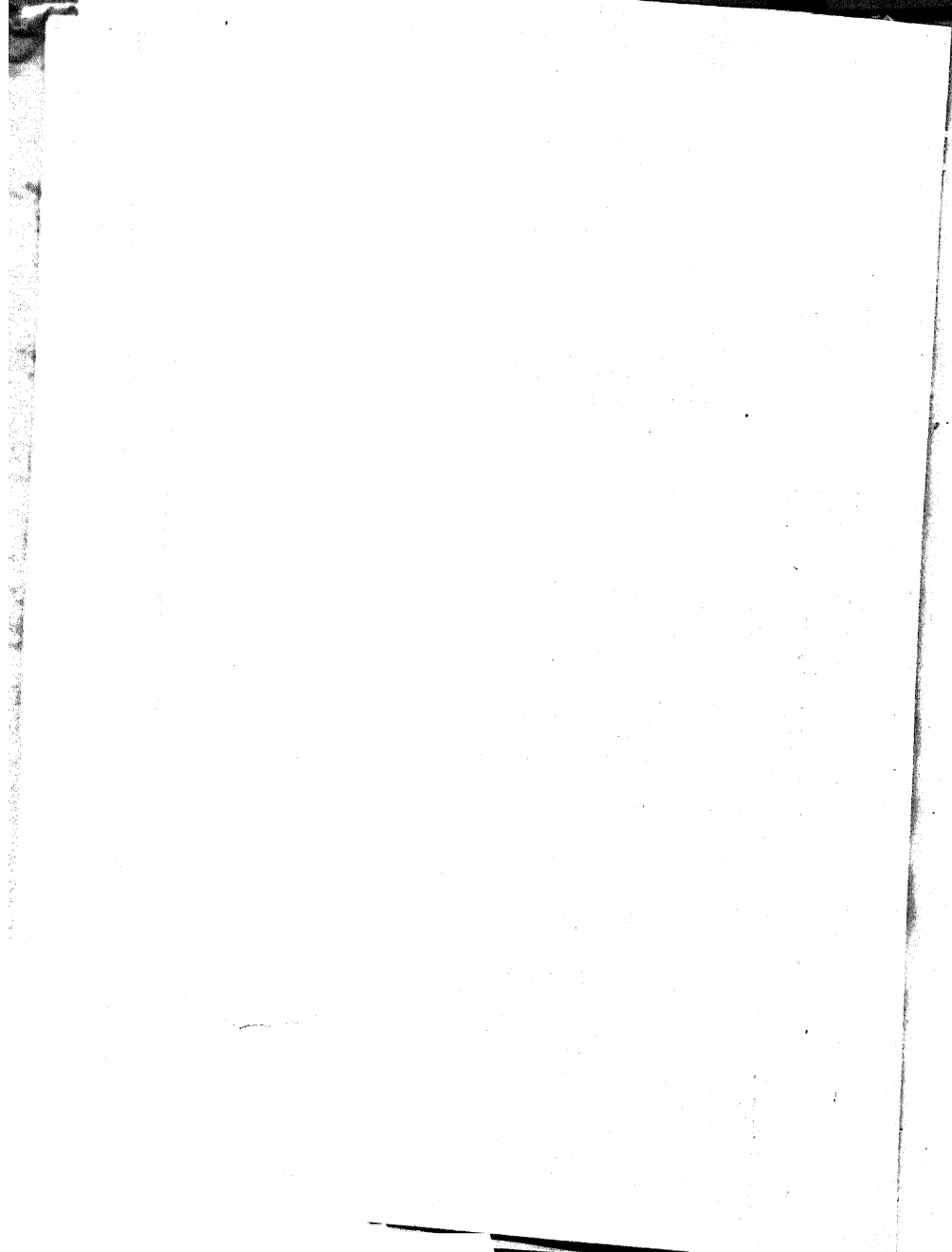
The Text Book is intended to be studied by Hindu youths in Colleges, after the elementary one and the Catechism have been mastered in school days. It follows exactly the same general plan,

filling in the broad outlines given in the elementary one, and supplying details which were not before introduced, lest they should confuse the minds of young learners.

It follows the same principle of expounding beliefs common to the vast majority of Hindus, avoiding special sectarian views. In the Introduction a very brief sketch of the great Schools is given, as every youth should know of their existence and of their distinguishing marks.

The name to be given to these books was carefully discussed, and that of "Sanātana Dharma" was finally chosen, as connoting the ancient teachings, free from modern accretions. It should cover all sects, as it did in the ancient days.

May this book also aid in the great work of building up the national Religion, and so pave the way to national happiness and prosperity.



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ॐ

मंगलं दिशतु नो विनायको
मंगलं दिशतु नः सरस्वती ।
मंगलं दिशतु नः समुद्रजा
मंगलं दिशतु नो महेश्वरी ॥

INTRODUCTION.

श्रीगणेशाय नमः । The Religion based on the Vedas, the Sanâtana Dharma, or Vaidika Dharma, is the oldest of living Religions, and stands unrivalled in the depth and splendour of its philosophy, while it yields to none in the purity of its ethical teachings and in the flexibility and varied adaptation of its rites and ceremonies. "It is like a river, which has shallows that a child may play in, and depths which the strongest diver cannot fathom." It is thus adapted to every human need, and there is nothing which any religion can supply to add to its rounded perfection. The more it is studied, the more does it illuminate the intellect and satisfy the heart. The youth who learns something of it is laying up for himself a sure increaser of happiness, a sure consolation in trouble, for the rest of his life.

धारणाद्धर्ममित्याहुर्वर्मो धारयति प्रजाः ।¹

“That which supports, that which holds together the peoples (of the universe), that is Dharma.”

Dharma is not merely a set of beliefs having no necessary connection with the daily life of humanity, but it is the very principles of a healthy and beneficent life. Therefore to know those principles and act upon them is to be a true Āryan (or follower of Vaidika Dharma), and to tread the sure road to happiness, individual as well as general. The etymological meaning of “religion” is also the same, “that which binds together.” “Vaidika” means “pertaining to the Veda or Perfect Knowledge.” Hence Vaidika Dharma means “the Religion of Perfect Knowledge.”

One of the most remarkable things in the Sanātana Religion is the way in which it has laid down a complete scheme of knowledge, and has then crowned it with a Philosophy composed of six faces, but governed by one idea and leading to one goal. No such comprehensive and orderly view of human knowledge is elsewhere to be found. This has been sketched in the Elementary Text-Book, but now requires some further elucidation.

¹ *Mahābhārata*, Karna Parva. lxix, 59.

THE BASIS OF SANÂTANA DHARMA.

The श्रुति: Shruti, consisting of the Four Vedas is the final authority in the Âryan Religion, and these four Vedas form in their entirety THE VEDA, THE PERFECT KNOWLEDGE, revealed by Brahmâ, seen by the Rîshis, and clothed in words by Them for the benefit of the Âryan peoples.

युगान्तेऽन्तर्हितान् वेदान् सेतिहासान् महर्षयः ।
लेभिरे तपसा पूर्वम् अनुज्ञाताः स्वयम्भुवा ॥ ¹

"The Vedas, together with the Itihâsas, were withdrawn at the end of the Yugas. The Maharshis, permitted by Svayambhû (Brahmâ), recovered them by Tapas."

It appears that modifications were introduced on such recoveries, which took place at the beginning of each cycle, so as to suit the again revealed Vedas to the special conditions of the age. For we read in the *Devî Bhâgavata* :—

वेदमेवं स बहुधा कुरुते हितकाम्यया ।

अल्पायुषोऽल्पबुद्धीश्च विप्रान् ज्ञात्वा कलावथ ॥ ²

"Then, in the Kali age, He (Viṣṇu in the form of Vyâsa) divides the one Veda into many parts, desiring benefit (to men), and knowing that the

¹ Quoted by Shankarâchârya, and attributed by him to Vyâsa.—*Shâriraka Bhashya*. I. iii. 29.

² *Loc. cit.* I. iii. 19.

Brāhmaṇas would be short-lived and of small intelligence," and hence unable to master the whole.

Thus the Ṛishis are ever watching over the Religion they gave, withdrawing and again giving revelation according to the needs and the capacities of each age. If so much has disappeared from the sacred books—as may be seen by comparing the number of shlokas said to be contained in some of them, with the extant shlokas—this disappearance has been brought about by the Ṛishis for men's benefit.

In Patañjali's *Mahābhāṣya* much higher figures, as regards the extent and content of the Vedas, are given than are found in the now extant books. He mentions 21 shākhās of the *Ṛigveda*, 100 of the *Yajurveda*, 1000 of the *Sāmaveda* and 9 of the *Atharvaveda*. The *Muktikopaniṣat* gives 21 shākhās of the *Ṛigveda*, 109 of the *Yajurveda*, 1000 of the *Sāmaveda*, and 50 of the *Atharvaveda*. Of these but few are now known.¹

Each Veda has three generally recognised divisions:—

(1) The संहिता Samhitā, or Collection, consisting of सूक्तानि Sūktāni, Sūktas, hymns used at sacrifices and offerings, the Mantras, on which the efficacy of the rite depends.

¹ Cf. on this point the *Charaṇa-Vyūha*.

(2) The ब्राह्मणानि Brāhmaṇāni, Brāhmaṇas, described by Āpastamba as containing precepts for sacrifice, reproof, praise, stories and traditions; they explain the connection between the Sūktas and the ceremonies; they are treatises on ritual, but interspersed with the ritual directions are many illustrative stories, philosophical observations and profound ideas, especially in the *Tāṇḍya Mahā-brāhmaṇa* and the *Shatapatha Brāhmaṇa*. Treatises named आरण्यकानि Āraṇyakāni, Āraṇyakas, or Books for the Forest, *i. e.*, for study by recluses, are given at the end of the Brāhmaṇas.

(3) The उपनिषद्ः Upaniṣhadaḥ, Upaniṣhats, philosophical treatises of a profound character, embodying the ब्रह्मविद्या Brahmadvidyā, on which the Six Darśhanas, or the great systems of philosophy are built up. They are many in number, 108 being the more important, and of these 10 or 12 are called Major, and the rest Minor. The Major have been commented on by the founders of the leading schools of Vedānta, or by their early disciples.

The Samhitā, or Collections of the Mantras of the *Rigveda*, contains 1017 Sūktas, arranged in 10 मण्डलानि Maṇḍalāni, Maṇḍalas, literally circles. The Sūktas are for the most part prayers to, and invocations of, the Devas, but we shall find later that the One Supreme Existence is also definitely taught

in this ancient Āryan book. It is the book of the *होता* Hotā, the priest who pours offerings into the fire, and, as its name implies, is the knowledge of *Richas*, or laudatory verses, to be recited aloud at the time of the sacrifice.

The Samhitā of the *Yajurveda* consists of forty Adhyāyas, or chapters, containing 1886 shlokas, about half of which are also found in the *Rigveda*. There are two main versions of it, the *Kṛishṇa*, the black, or *Taittirīya*, in which the Samhitā and Brāhmaṇa are mixed up; and the *Shukla*, the white, or *Vājasaneyā*, in which the Samhitā is separate from the Brāhmaṇa. There are other minor differences. The Samhitā consists of the invocations and prayers offered in sacrifices in the preparation of the materials, the altar, the bricks, the stakes, etc., etc. Details of the sacrifices often mentioned in histories—the Rājasūya, the Ashvamedha, etc.—may here be found as well as of domestic and other ceremonies. It is the book containing, as its name implies, the knowledge of sacrifices, and belongs especially to the *अध्वर्युः* Adhvaryuḥ (conductor), comprising his duties in a sacrifice.

The Samhitā of the *Sāmaveda* contains 15 books divided into 32 chapters, again subdivided into 460 hymns. Most of these are also found in the *Rigveda* mantras, only 75 being different. The *Sāmaveda* is the knowledge of song, and its hymns

were chanted by the उद्गाता Udgâtâ, at sacrifices in which Soma was offered. ¹

The Samhitâ of the *Atharvaveda* is divided into 20 Kâṇḍas, and these again into 731 hymns. Its earthly compilation is ascribed to the descendants of Atharvaṇa, the Ângirasas and the Bhr̥igus, to whom it was revealed. It is sometimes called *Brahmaveda*, probably because it was the special Veda used by the ब्रह्मा Brahmâ, the chief priest at a sacrifice, who supervised the whole, and remedied any errors that might have been committed by the Hotṛi, Adhvaryu and Udgâtṛi. The name, however, may refer to the fact that in the *Atharvaveda* is also expounded the knowledge of Brahman which bestows Moksha, liberation from rebirth, many of the more famous Upaniṣhats forming part of it. Further, it throws much light on the daily life of the ancient middle class Âryan, the merchant and the

¹ The Samhitâ of the *Sāmaveda* comprises four different works, the ग्रामगेयं, the ऊहः, the ऊह्यं and the आरण्यगानं. All these four include the whole of the *Sāmaveda* as set to music. But as the hymns with their musical notations became wholly unintelligible, even in early days, they were rearranged into a distinct compilation, called the Ârchika. On this compilation Sâyaṇa wrote his Bhaṣhya. The figures used on the top of the mantras in the printed text indicate the notes of the gamut.

agriculturist, as well as on that of the women of the same class, and thus has a special historical and sociological interest of its own.

There are two Brâhmaṇas attached to the *Rigveda*; the *Aitareya*, consisting of 40 Adhyâyas, deals with the Soma sacrifices, the Agnihotra, and the ceremonies connected with the accession of a king. The *Aitareya Āraṇyaka* belongs to this Brâhmaṇa, in which the *Aitareya Upaniṣhat* is included. The *Kaushîtaki Brâhmaṇa*, sometimes called also *Shânkhâyana*, has 30 Adhyâyas and deals with the Soma sacrifices. The *Āraṇyaka* of the same name belongs to it, and includes the *Kaushîtaki Upaniṣhat*. There are attached to it also 8 minor Upaniṣhats.

In the *Kṛishṇa Yajurveda* there are no separate Brâhmaṇas recognised by two schools, the prose portions mingled with the Samhitâ taking this place; but a third school separates these as the *Taittirîya Brâhmaṇa* in 3 Adhyâyas, with a *Taittirîya Āraṇyaka* containing the *Taittirîya Upaniṣhat*. The *Kaṭha* and *Shvetâshvatara Upaniṣhats* and 31 minor ones belong also to the *Kṛishṇa Yajurveda*. The *Shukla Yajurveda* has the *Shatapatha Brâhmaṇa* in 100 Adhyâyas, the *Āraṇyaka* of which contains the *Bṛihadâraṇyakopaniṣhat*, also called the *Vâjasaneyya*; the *Īshopaniṣhat* forms the last chapter of this Veda, together with 17 minor Upaniṣhats.

The *Sāmaveda* has 3 generally known Brāhmaṇas ; the *Talavakāra*, which includes the *Keno-paniṣhat* ; the *Pañchavimsa*, containing 25 books ; the *Chhândogya Brāhmaṇa*, including the Upaniṣhat of that name, and 14 minor ones.

The *Athorvaveda* has the *Gopatha Brāhmaṇa*, consisting of 2 books. Many Upaniṣhats are attached to this Veda in different lists. The *Māṇḍūkya*, *Muṇḍaka* and *Prashna* are among those classed as the 12 chief Upaniṣhats, and there are 31 minor ones attached to it in the *Muktikopaniṣhat*.

The 12 chief Upaniṣhats are : the *Aitareya*, *Kaushtaki*, *Taittirīya*, *Kaṭha*, *Shvetāshvatara*, *Bṛihadāraṇyaka*, *Īsha*, *Kena*, *Chhândogya*, *Māṇḍūkya*, *Muṇḍaka* and *Prashna*. The student can find the complete list of the whole 108 in the *Muktikopaniṣhat*.

On these Shrutis the whole fabric of Vaidika Dharma, the Religion of the Vedas, as it is truly named, is built. In modern days much criticism has been directed against the Vedas, because the occult knowledge, on the possession of which depends the understanding of their inner meaning, has disappeared. They contain in their entirety a system by the mastery of which all the energies of nature may be controlled, for it is the system by which these energies were vitalised in our universe

at its beginning, and are still directed by Íshvara. A true Vedavit could rule nature, and all her energies would be at his service.

It is therefore not wise to conclude hastily that passages in the Vedas are rubbish, or "the babblings of a child-humanity," because they are not intelligible to the modern student, devoid of Yoga and of inner knowledge. The student should suspend his judgment whenever he feels inclined to see absurdity, remembering that some of the keenest intellects produced by humanity have seen wisdom where he sees none, and he should wait until riper years and increased purity of life have opened his eyes.

The Vedas are summed up in the Gâyatrî, the Gâyatrî in the Praṇava, and the Praṇava is the expression of the Absolute. This statement is repeatedly made in the Vedas themselves, and occurs again and again in Samskrit literature. The real meaning or significance of this mysterious fact can only be discovered by prolonged study and meditation.

Next in order to the Shruti in authority comes the स्मृतिः Smṛitiḥ, which explains and develops Dharma, laying down the laws which regulate Āryan national, social, family and individual obligations. They are the text-books of law, and are

very numerous,¹ but four of them are regarded as the chief, and these are sometimes related to the four Yugas, Manu being said to be the authority for the Satya Yuga, Yājñavalkya for the Tretā, Shāṅkha and Likhita for the Dvāpara, and Parāshara for the Kali.

कृते तु मानवाः प्रोक्तास् त्रेतायां याज्ञवल्क्यजाः ।
द्वापरे शंखलिखिताः कलौ पाराशराः स्मृताः ॥

"[The laws] of Manu are declared for the Kṛita Yuga, those of Yājñavalkya for the Tretā; those of Shāṅkha and Likhita are remembered for the Dvāpara, those of Parāshara are remembered for the Kali."

Thus we see that, as in the case of the Vedas, the Rishis with the necessary authority made alterations and adaptations to suit the needs of the time. It was this flexibility, characteristic of the Sanātana Dharma, that preserved it through so many ages, when other ancient religions perished. The above saying, however, is in no way followed to-day.

Of the authority of the Shruti and Smṛiti, Manu says :

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्वभौ ॥ ²

¹ See the Introduction to Māṇḍīlik's translation of the *Vyavahāra Mayūkha and Yājñavalkya Smṛiti*.

Loc. cit. ii. 16.

"The Veda is known as Shruti, the Dharma-shāstras as Smṛiti : these should not be doubted (but carefully consulted and considered) in all matters, for from them Dharma arose."

Of these Smṛitis, the two of Manu and Yājñavalkya are universally accepted at the present time as of chief authority all over India, and Yājñavalkya is chiefly consulted in all matters of Hindu law. The other Smṛitis are drawn upon when it is necessary to supplement these.

Manu, the original lawgiver of the Āryan race, is said in the *Nārada Smṛiti* to have composed a Dharmashāstra in 100,000 shlokas, arranged in 1080 chapters : this was reduced by Nārada to 12,000 shlokas, by Mārkaṇḍeya to 8000, and by Sumati, Bhṛigu's son, to 4000. The Laws now exist in 12 books, containing only 2685 shlokas. Manu expounds the origin of the universe, and then desires Bhṛigu to recite the Institutes as taught by himself. Bhṛigu, accordingly, sketches the work, and then expounds in detail the duties of the student (chap. ii.), the householder (chap. iii.), and of one who is a Snātaka (chap. iv.); he then deals with food, impurity and purification, and with women (chap. v.), and finishes the orderly life by describing the two last stages of the forest-dweller and the Sannyāsi (chap. vi.). The duties of a king are then laid down (chap. vii.), and the administration

of civil and criminal law (chap. viii.). This is followed by the "eternal laws for a husband and his wife," the laws of inheritance, the punishments for some crimes, and some additional precepts as to royal duties (chap. ix.). The rules for the four castes, chiefly in times of distress, follow (chap. x.), and then laws on penances (chap. xi.). The 12th chapter deals with transmigration and declares that supreme bliss is to be gained by the knowledge of Âtmâ, on whom "the universe rests."

The *Yājñavalkya Smṛiti* consists of 3 Adhyâyas, or chapters, which contain 1010 shlokas. They deal respectively with Âchâra (Conduct), Vyavahâra (Civil Law), and Prâyashchitta (Penances). In the first Adhyâya the duties of the Castes and Âshramas are expounded, foods are dealt with, gifts, offerings, certain rites, and the duties of a king are explained. In the second, civil law and procedure and punishment for crimes are laid down. In the third, purifications are given, and these are followed by an explanation of duties in time of distress, and those of a forest-dweller and an ascetic, and some physiological details; then follows a disquisition on the universal and the individual Soul, the paths of liberation and of bondage, yoga, the siddhis, and transmigration, together with a number of penances.

Next in succession to the Smṛiti come the

पुराणानि Purāṇāni, the Purāṇas, which, with the इतिहासाः, Itihāsāḥ, the history, are sometimes said to form the पञ्चमो वेदः Pañchamo Vedaḥ, the Fifth Veda. (Nārada, in telling Sanatkumāra what he has read,¹ calls them the fifth, and Shankara says on this: पञ्चमो वेदः।) In the *Viṣṇu Bhāṣya* occurs the phrase :—

ऋग्यजुःसामाथर्ववेदाश्चत्वार उद्धृताः ।
इतिहासपुराणं च पञ्चमो वेद उच्यते ॥ ²

Vyāsa "having recovered the four Vedas, named the Ṛik, Yajuh, Sāma, and Atharva, completed the Itihāsa and Purāṇa, called the fifth Veda."

So also is it written :—

प्रादुःकरोति धर्मार्थं पुराणानि यथाविधि ।
द्वापरे द्वापरे विष्णुर्व्यासरूपेण सर्वदा ॥ ³

"Always, in each Dvāpara age, Viṣṇu, in the form of Vyāsa, reveals the Purāṇas, as is fitting, for the sake of Dharma."

Mādhava says that "like the six Aṅgas, the Purāṇas, etc. are adapted to give a knowledge of the Vedas, and are therefore worthy objects of study."

¹ *Chhândogyop.* VII. i. 2.

² *Loc. cit.* I. iv. 20.

³ *Dev. Bhāṣ.* I. iii. 18.

So also Yājñavalkya :—

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् । इति ।¹

“The Vedas, along with the Purāṇas, the Nyāyas, the Mimāṃsās, the Dharmashāstras and the Angas, are the fourteen sources of knowledge and Dharma. (The student should) expound the Vedas with (the help of) the Itihāsas and Purāṇas.”

Eighteen Purāṇas are reckoned the chief, and there are another eighteen, styled Upa-Purāṇas, or lesser Purāṇas. The 18 mukhya, or great, Purāṇas are : Brahma, Padma, Viṣṇu, Shiva, Bhāgavata, Nārada, Mārkaṇḍeya, Agni, Bhaviṣhya, Brahma-vaivarta, Linga, Vārāha, Skanda, Vāmana, Kūrma, Matsya, Suparṇa or Garuḍa, and Brahmāṇḍa. The 18 Upa-Purāṇas are : Sanatkumāra, Narasimha, Bṛhannāradiya, Shivarahasya, Durvāsas, Kapila, Vāmana (in addition to the Purāṇa thus named) Bhārgava, Varuṇa, Kālikā, Sāmba, Nandi, Sūrya, Parāshara, Vasīṣṭha, Devī Bhāgavata, Gaṇesha, and Hamsa.

There has arisen a dispute as to which of the two, the *Viṣṇu Bhāgavata* or the *Devī Bhāgavata*, is the Purāṇa and which the Upa-Purāṇa, and—

¹ Loc. cit. I. i. 3.

the point remains undecided : but it is certain that both are equally valuable and instructive. The *Devī Bhāgavata* is specially fitted for those who are inclined to metaphysics and science, while the *Viṣṇu Bhāgavata* is most acceptable to the devotional temperament.

The Purāṇas contain the history of remote times, when the conditions of existence were quite different from those which prevail in our days ; they also describe regions of the universe not visible to the ordinary physical eye. Hence it is unfair to regard the conceptions of the Purāṇas as being of the same nature as those of modern Science. When Yoga-siddhis are developed, the Paurāṇika pictures of the universe and its past history are seen to be infinitely more correct than those arrived at by the modern scientific use of our physical organs of perception, however much these may be aided by delicate scientific apparatus. Certain definite characteristics of a Purāṇa are given in the *Viṣṇu Purāṇa* and in others :—

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

"Creation, Secondary Creation¹, Genealogy, Manvantaras,, and History, such are the five marks of a Purāṇa."

¹ Some interpret the word as meaning 'reabsorption,' 'destruction.'

Vyāsa is the compiler of the Purāṇas from age to age, as we have seen, and for this age he is Kṛiṣṇa Dvaipāyana, the son of Parāshara.

The other part of the Fifth Veda is the Itihāsa, the two great epics, the *Rāmāyaṇa* and the *Mahābhārata*. These are so well known that little need be said of them here.

The *Rāmāyaṇa* has for author Vālmīki, and is the history of the family of the Solar Race, descended from Ikṣhvāku, in which was born the Avatāra of Viṣṇu, Rāmachandra and his three brothers. The story of their birth, education, and marriages, the exile of Rāmachandra, the carrying off and recovery of Sītā, his wife, the destruction of Rāvaṇa the Rākṣhasa, and the reign of Rāmachandra, are detailed at length. The whole gives a vivid picture of Indian life, as led towards the close of the Tretā Yuga, and is intended to provide, in the life of Rāmachandra and his brothers, a model of fraternal affection and mutual service, leading to prosperity and general welfare, that may serve as a lesson and inspiration in true Āryan living, and a model of kingship for all Āryan rulers. It is, perhaps, almost needless to add, that the life of Sītā has always been, and is, regarded as the most perfect example of womanly fidelity, chastity and sweetness to be found in literature.

The *Mahābhārata* was compiled by Vyāsa, early in the Kali Yuga, but different recensions of it have been made.

The story is far more complicated and more modern than that of the *Rāmāyaṇa*, and relates the varying fortunes of a family of the Lunar Race, which, rent by jealousies and rivalries, perished by internecine strife. Against this dark background stands out the figure of the Avatāra, Shrī Kṛṣṇa, dominating the whole, surrounded by the Pāṇḍava family, which triumphs by virtue of its righteous cause over the opposing Kurus; while, among the latter, shine forth the heroic Bhīṣma, Droṇa, and Karṇa, the splendid but doomed defenders of wrongful sovereignty. The story fitly opens the Kali Yuga, in which good and evil contend with almost equal forces, and in which ethical problems and the complicated workings of Karma baffle and bewilder the mind; in the destruction of the best and wisest of the Kṣhatriya caste it seems to presage the coming invasions of India, and in the gloom of its closing earthly scenes to forecast the darkness that was soon to settle down on Āryāvarta. The main thread of the story is constantly broken by interludes, consisting of instructive lessons and stories, among which are the immortal discourse of Bhīṣma on Dharma, and the most famous jewel of

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Āryan literature, the *Bhagavad-Gītā*. The whole forms an encyclopædia of history, morals and religion, not surpassed, or even rivalled, by any other epic in the world.

THE SCIENCE AND PHILOSOPHY OF SANĀTANA DHARMA.

The Science of ancient India was contained in the षडङ्गानि Ṣaḍ-angāni, Six Limbs, or Branches, of the Vedas. Its Philosophy was contained in the षड्दर्शनानि Ṣaḍ-Darshanāni, the Six Views, or Systems, also called the षडुपङ्गानि ṣaḍ-upāṅgāni, Six Subsidiary Limbs. They are all designed to lead man to the One Science, the One Wisdom, which saw One Self as Real and all else as unreal. The Rishis, realising the unity of all knowledge, made no distinction between science, philosophy and religion. All alike were based on the Veda; the sciences were the Vedāṅgas, the limbs of the Veda, the philosophies were the Vedopāṅgas, other limbs of the Veda, all culminating in the Vedānta, the end of the Veda. And they were all summed up together as the Lesser Knowledge, the Knowledge of the One being alone supreme and indivisible; even the revealed Veda was included in the former, in virtue of its being revealed, whereas in

the latter the Ātmā knows Itself. Thus it is written :

त्रे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति
परा चैवाऽऽपरा च । तत्राऽऽपरा ऋग्वेदो यजुर्वेदः
सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो
ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥¹

“ Two knowledges are to be known, thus say the knowers of Brahman—the supreme and the lower. The lower : R̥gveda, Yajurveda, Sāma-veda, Atharvaveda, the Method of Study, the Method of Ritual, Grammar, Dictionary [Philology] Prosody, Astrology. The supreme, whereby That Eternal is reached.”

The six Aṅgas are expounded in a vast mass of literature divided under six heads; it is composed of सूत्राणि Sūtrāṇi, Sūtras, with commentaries. A Sūtra is an exceedingly terse aphorism, literally a “thread,” and it is easy to understand that where knowledge was orally transmitted, this style of composition would be exceedingly valuable. It appears to be certain that the Sūtras were the summing up of teachings contained in a vast mass of literature, long lost. These brief condensed aphorisms obviously contain the distilled essence of profound and abstruse teachings. These being lost, the Sūtras needed to be again expanded and

¹ *Muṇḍakop.* 1. i, 4, 5.

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explained by the teacher, and hence grew up a huge array of commentaries, containing traditional explanations, with the comments of the immediate writer.

The six Aṅgas, as just mentioned, were :

1. Shikṣhâ, Method of Study : that is a knowledge of phonetics, in which pronunciation and accent were fully dealt with in an extensive literature, the text of the Vedas being arranged in various forms or Pâṭhas, which guarded it from alteration—the Pada-pâṭha, giving each word its separate form, the Krama-pâṭha, connecting the words in pairs, and other more complicated methods.
2. Kalpaḥ, Method of Ritual ; to this belong the *Shrauta Sûtras*, explanatory of the ritual of sacrifices in the three fires ; their supplement, the *Shulva Sûtras*, dealing with the measurements needed for laying out the sacrificial area, a subject that entailed full knowledge of geometry, which is consequently taught therein (the 47th proposition of Euclid, Bk. i., is the first subject dealt with in the *Shulva Sûtras*) ; the *Gṛhya Sûtras*, relating to domestic life ; and the *Dharma Sûtras*, treating of customs and laws, &c.
3. Vyākaraṇam, grammar ; of which Pāṇini is the latest great representative, having summed up

what went before him, and dominated all who followed him.

4. Niruktam, philology, etymology; Yāska represents this Aṅga, as Pāṇini represents the Vyākaraṇam, and has left a great commentary based on an earlier work.

5. Chhandah, metre, dealing with prosody, a matter of vital importance in connexion with the Vedas, of which the latest and best representative is Piṅgala.

6. Jyotiṣham, astronomy, including astrology, dealing not only with the movements of the heavenly bodies, but with their influence on human affairs.

The Six Darshanas are best understood by being seen in relation to each other rather than in opposition, for they form, in their entirety, one great scheme of philosophic truth. They are arranged in pairs.

न्यायः Nyāyaḥ वैशेषिकं Vaisheshikam.

सांख्यं Sāṅkhyam योगः Yogaḥ.

मीमांसा Mīmāṃsā वेदान्तः Vedāntaḥ.

The *Prasthāna Bheda* of Madhusūdana Sarasvatī, after summarising the Six Darshanas, lays stress on their unity. "In reality, all the Munis who have put forward these theories agree in wish-

ing to prove the existence of the One Supreme Lord without a second.....These Munis cannot be in error, considering that they are omniscient : and these different views have only been propounded by them, in order to keep off all nihilistic theories, and because they were afraid that human beings, with their inclinations towards the objects of the world, could not be expected at once to know the true goal of man.”¹

As the Shruti says :—

गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ।

क्षीरवत्पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥²

“Cows are many-coloured ; but the milk (of all) has but one colour. Look on knowledge as the milk, and on the teacher as the cows.”

In each Darshana there is a Rishi as Teacher, who gives its principles in the form of aphorisms, Sûtras, and a भाष्य Bhâṣhyam, a commentary, regarded as authoritative.

On these Sûtras and commentaries the Darshanas are based. The object of all is the same—to rescue men from sufferings, and the way of rescue is the same—the removal of ignorance, which is बन्धः Bandhaḥ, bondage, and consequent union with the Supreme. Thus the Nyâya calls ignor-

¹ Quoted in Max Muller's *Six Systems*. Pp. 107, 108.

² *Brahmabindûp*. 19.

ance मिथ्याज्ञानं Mithyājñānam, false knowledge ; the Sāṅkhya calls it अविवेकः Avivekaḥ, non-discrimination between the Real and the unreal ; the Vedānta calls it अविद्या Avidyā, nescience. Each philosophy aims at its removal by ज्ञान Jñānam, wisdom, whereupon आनन्दः Ānandaḥ, bliss, is enjoyed. This Ānanda is the nature of the Self, and therefore cannot accurately be said to be obtained. The Self *is* Bliss, and it is only necessary to remove the illusion which causes suffering in order that Bliss may be enjoyed. The Nyāya hence speaks of its object as अपवर्गः Apavargaḥ, salvation or deliverance, and मोक्षः Mokṣaḥ, or मुक्तिः Muktiḥ, liberation, is the universally accepted goal.

The Rīṣi of Nyāya, the system of Logic, is Gautama, and his Sūtras are divided into 5 Books. The authoritative commentary is that of Vātsyāyana. He lays down (by उद्देशः uddeshah) 16 पदार्थाः Padārthāḥ, or topics, into which he divides knowledge, and then proceeds to define them, (by लक्षणा Lakṣhaṇā,) and finally to examine them, (by परीक्षा Parīkṣhā.) He begins with प्रमाणं Pramāṇam, measure, or proof, or right perception, which comprises : प्रत्यक्षं Pratyakṣam, sense perception, अनुमानं Anumānam, inference, उपमानं Upamānam, comparison, or analogy, and शब्दः Shabdaḥ, the word of an expert, testimony. By these means objects of knowledge, प्रमेयं Prameyam, are established. He then, after discussing the four suc-

ceeding Padârthas, defines syllogism, reasoning, conclusion, argument, and then deals with various kinds of fallacies and sophisms. When man by right reason has freed himself from false knowledge, then he attains liberation.

The Vaisheshika, the System of Particulars, literally, has for its Rîshi Kaṇāda, and for its Bhâṣhya-kāra, Prashastapāda. Kaṇāda laid down 6 Padârthas, under which all nameable things could be classified—categories, in fact. These are ; द्रव्य Dravyam, substance ; गुणः Guṇaḥ, quality ; कर्म Karma, action ; सामान्यं, Sāmānyam, what is common, *i. e.*, makes a genus ; विशेषः Viśeṣaḥ, particularity, what makes an individual ; and समवायः Samavāyaḥ, inseparability. अभावः Abhāvaḥ, privation, non-being, a seventh Padârtha, is required by later philosophers of this School. Kaṇāda has 9 subdivisions under the head of substances—the 5 भूतानि Bhûtāni or elements ; कालः Kālaḥ, Time ; दिक् Dik, Space ; आत्मा Ātmā, the Self ; and मनः Manaḥ, mind. The universal form of the Self is God, the individual the जीवात्मा Jīvātmā ; of the Bhûtas, आकाशः Ākāśaḥ is eternal and infinite, whereas पृथिवी Prithivî, earth, आपः Āpaḥ, Water, तेजः Tejaḥ, fire, वायु Vāyuḥ, air, are atomic ; the atom, अणुः Aṇuḥ, of each is eternal, but the aggregations that make our earth, water, light, and air, are temporary ; creation is due to the conjunction of the atoms, the ceasing of a universe

to their disjunction.

The Sāṅkhya, the system of Number, looks back to Kapila as the giver of its Sūtras, but their extant form is not regarded as that in which they were originally delivered. There are two Bhāṣhyas considered to be authoritative, those of Aniruddha and Vijñāna-bhikṣhu. There is also a third Bhāṣhya, by Vedānti Mahādeva. Another and older authority for the Sāṅkhya is the *Sāṅkhya-kārikā* of Īshvara Kṛṣṇa with the Bhāṣhya of Gauḍapāda, and the much later Tika called the *Sāṅkhya Tat-tvā-Kaumudī* of Vāchaspati Mishra. There is a higher authority mentioned by Vijñāna-bhikṣhu as the text book of the Sāṅkhya, and as older than the present Sūtras, ascribed to Kapila himself, the *Tattva-Samāsa-Sūtras*, on which several commentaries have been written.

The Sāṅkhya is an account, primarily, of the "How" of creation; it is often called Anishvara, without a supreme Lord, but there is in it no denial of Īshvara, and the repeated appeals to the Shruti as the final authority, above perception and inference, are evidence to the contrary. But Kapila was engaged with the order of happening, not with the cause thereof. There are two primary roots of all we see around us, पुरुषः Puruṣaḥ, Spirit, प्रकृतिः Prakṛtiḥ, Matter. Puruṣa is many, as appears by the differences in happiness and misery, birth and

death, etc., but all are of like essential nature ; Puruṣha thus may be taken to represent a totality, the Subject side of existence. Prakṛiti is the Object side of existence, and produces 23 substances, 7 of which share the name of Prakṛiti, and 16 are विकाराः Vikārāḥ, or विकृतयः Vikṛitayaḥ, modifications. Prakṛiti, as the opposite of Puruṣha, is अव्यक्तम् Avyaktam, the unmanifested, the producer of all, but itself unproduced. From this, in contact with Puruṣha, are produced in order : महत् Mahat or बुद्धिः Buddhiḥ, the Pure Reason; अहङ्कारः Ahamkāraḥ, the "I"—making principle, the individualising or separative power ; the 5 तन्मात्राणि Tanmâtrâṇi, "measures of That," the essential powers that later form the senses. Then come the 16 Vikāras :- 5 बुद्धीन्द्रियाणि Buddhîndriyâṇi, the perceptive organs, or senses ; the 5 कर्मेन्द्रियाणि Karmendriyâṇi, the organs of action : मनः Manaḥ, the mind, which is the unifying centre of the Indriyas ; the 5 महाभूतानि Mahâbhûtâni, great elements—ether, air, fire, water, earth. After this enumeration of the principles of the evolution of the universe, the Sâṅkhya alleges the त्रैगुण्यं Traiguṇyam, or the triple nature of Matter, its three Guṇas, or constituent factors : तमः Tamaḥ, राजः Rajaḥ, and सत्त्वं Sattvam. When these are in equilibrium there is no activity, no evolution ; when they are out of equilibrium evolution begins. This evolution, संचरः Sañcharaḥ, is next dealt with, and

the succeeding dissolution, प्रतिसंचरः Pratisañcharaḥ, and the meaning of अध्यत्मम् Adhyātmam, अधिभूतम् Adhibhūtam, and अधिदैवतम् Adhidaivatam, as applied to Buddhi, Manas and the 10 Indriyas. This is followed by an elaborate enumeration of activities, facts, and qualities, that must be studied in the books on the system, concluding with an explanation of the triple nature of Bandha, Moksha, Pramaṇa and दुःख Duhkham.

The Yoga, the system of Effort, or of Union, has, as the giver of its Sūtras, Patañjali, and the Vyāsa Bhāṣhya is its commentary. It is sometimes called the Seshvara Sāṅkhya, the Sāṅkhya with an Īshvara, because it accepts the Sāṅkhya as philosophy, and in adding to it a system of effort which should set the Puruṣha free, it makes one of the means of freedom ईश्वरप्राणिधानं¹ Īshvara-praṇidhānam, "Self-surrender to the Lord." Patañjali then defines Īshvara, as a special Puruṣha who has not been touched by pain, action, consequences of action, and desires, unlimited by time; तस्य वाचकः प्रणवः "His name is Om." The Sūtras are 198 in number, arranged in 4 Pādas, and have as aim the exposition of the means of stopping the constant movements of the चित्तं Chittam, the thinking principle, and thus reaching समाधिः Samādhiḥ, the perfectly steady and balanced condition, from

¹ Sūtrāṇi, i. 93.

which कैवल्य Kaivalyam, the isolation of the Puruṣha i. e., the separation from Prakṛiti, can be gained. One book out of the four is devoted to the description of the विभूतिः Vibhūtiḥ, the powers, obtained in the course of Yoga, but it is remarked that these सिद्धयः Siddhayaḥ, are obstacles in the way of Samādhi, and they are therefore not desirable.

The remaining pair of systems is entitled the Mīmāṃsā, for both deal primarily with the leading principles to be adopted in interpreting the text of the Vedas. But the Pūrva Mīmāṃsā generally bears the name, the Uttara Mīmāṃsā being usually known as the Vedānta.

The Pūrva, or Earlier, Mīmāṃsā has Jaimini as the giver of its Sūtras, Shabara's Bhāṣya being the authoritative commentary. It is concerned with the कर्मकाण्डं Karmakāṇḍam of the Veda, that is with the sacrifices, offerings, and ceremonies generally ; while the Uttara, or Later, Mīmāṃsā is concerned with the ब्रह्मज्ञानं Brahma-jñānam of the Veda, the knowledge of Brahman. The Mīmāṃsā Sūtras are divided into 12 books, dealing with the Karmakāṇḍa in minute detail ; they also contain a discussion of the Pramāṇas, which are regarded as five, Pratyakṣham, Anumānam, Upamānam, Arthāpatti (presumption), and Shabda. Authority is, in the Mīmāṃsā, vested only in the Veda, which, Jaimini devotes himself to proving, is of

superhuman origin.

The Uttara Mimāṃsā, or Vedānta is the Darshana which may be said to dominate Indian thought in the present day, in its three forms. Its Sūtras are the Brahma-Sūtras, given by Vyāsa, or Kṛṣṇa-Dvaipāyana, called also Bādarāyaṇa. The Vedānta has three great schools: the अद्वैत, Advaitam, non-duality, the authoritative Bhāṣhya of which is by Śaṅkara; the विशिष्टाद्वैत, Viśiṣṭādvaitam, non-duality with a difference, with the Bhāṣhya of Rāmānuja; the द्वैत, Dvaitam, duality, with the Bhāṣhya of Madhva. Further, the student of the Vedānta being expected to travel through three stages, प्रस्थानत्रयं Prasthāna-trayam, the study of the *Bhagavad-Gītā*, the *Upaniṣhats*, and the *Sūtras*, each of the great commentators, or his early disciples, has written on each of these three. The *Bhagavad-Gītā* is the application of the philosophy to life, the explainer and the guide of conduct. The *Upaniṣhats* contain the philosophy in an intellectual form, and on them the intelligence is exercised. The *Sūtras* sum up the philosophy in terse aphorisms, intended to serve as the seeds for meditation, their deepest meanings being only attainable in Samādhi. For this reason no man was admitted to the study of the Vedānta until he possessed the Four Qualifications: वैराग्यं Vairāgyam, (freedom from selfish attachment to the things of the world,)

विवेकः Vivekaḥ, (a strong sense of the distinction between the permanent and the transient), षट्सम्पत्तिः Ṣaṭ-sampattiḥ (the six mental and moral requirements, peacefulness, self-control, resignation, endurance, faith and collectedness) and मुमुक्षुता Mumukṣhâ, (the longing for liberation), and was thus fit for its reception.

The Dvaita Vedânta insists on the separateness of the Jīvâtma and Paramâtmâ.

It teaches that Viṣṇu is the Supreme Deity, and formed the universe out of Prakṛiti, already existing ; Viṣṇu is the efficient cause of the universe, and matter is the material cause thereof, as the goldsmith and the gold are the double cause of the bracelet. Both Viṣṇu and Prakṛiti are beginningless and endless, as also is Jîva, the individual soul ; but Prakṛiti and Jîva are subordinate to, and dependent on, Viṣṇu. Viṣṇu is Sat, reality, Jñânam, wisdom, and Anantam, infinite. He enters Prakṛiti—called also Jaḍa-Prakṛiti—as Puruṣha, the animating universal soul, and thereupon follows the evolution of the universe, as given in the Sâṅkhya: Mahat, Ahamkâra, the Tanmâtras and the Indriyas. Then follow the Devatâs and Avidyâ in five aspects ; these six, from Mahat to Avidyâ, are called the प्राकृतसर्गः Prâkṛita-sargaḥ, the material manifestation. It is followed by the

वैकुण्ठसर्गः: Vaikṛita-sargaḥ, the organised manifestation, in three divisions, the minerals and plants, the animals, and men. The manifestations of Viṣṇu, guiding and ruling the preceding nine, are called the tenth creation. Jīva is immaterial, different from Viṣṇu, and each Jīva is different from every other. The Jīva attains Moksha, in which it enjoys भोगः Bhogaḥ, eternal bliss ; this is fourfold and the Jīva reaches one or other of the four conditions, according to its deserts. These conditions are ; सारूप्यं Sārūpyam, similarity to the Divine Form ; सालोक्यं Sālokyam, vision of the divine Presence ; सान्निध्यं Sānnidhyam, nearness to God ; सायुज्यं Sāyujyam, union with God. This union must not be considered as one of identity of nature.

The Viśiṣṭādvaita Vedānta is for those who, conscious of separation, and longing for union with the supreme, feel the necessity for an Object of worship and devotion, and find it in the conception of the Saguṇa Brahman, the conditioned Brahman, Īshvara, the Supreme Lord. Brahman is the highest Reality, the One, but has attributes inseparable from Himself ; from Brahman comes संकर्षणः Saṅkarṣaṇaḥ, the separated soul, which produces प्रद्युम्नः Pradyumnaḥ, mind, which produces अनिरुद्धः Aniruddhaḥ, the I. These separated souls are व्यक्तः vyaktaḥ, manifested, during the period of activity, and when प्रलयः Pralayaḥ approaches they are

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drawn in, become अव्यक्तं avyaktam, unmanifested ; Brahman is then in the कारणावस्था Kāraṇāvasthā, the causal state, in which remain avyakta both soul and matter. Brahman is the Object of worship on whom the soul depends, the soul being not Brahman, but a part of Brahman. the separation is insisted on but union is sought.

The Advaita Vedānta is summed up in the words तत्त्वमसि, "Thou art That." Brahman is Nirguṇa, without attributes, and is Real ; all else is unreal ; Jīvātmā and Paramātmā are the same, there is no difference. The idea of difference arises from Avidyā, nescience, and when the Âtmā transcends nescience, it knows its own nature and is free. The universe springs from Brahman, as hairs from a man's head ; it is the work of Mâyā. Cause and effect are one and the same, कार्यकारणभेदः, not two different things, as an aggregate of threads is cloth, and there is no cloth apart from the threads that run lengthways and crossways. The unreality of the universe, having Reality as it were behind it has a kind of reality, like a shadow which could not exist without a substance, and this justifies and makes necessary activity of all kinds. Hence also there is an अपरा विद्या Aparā-vidyā, the knowledge of the phenomenal, as well as a परा विद्या Parā-vidyā, the knowledge of the Noumenon. Having established the fundamental truth of unity, the Vedānta

explains the conditions which surround the Ātmā, enveloped in Avidyā : the उपाधिः Upādhiḥ, which makes its illusory separateness, their grouping as the स्थूल Sthūla, सूक्ष्म Sūkshma and कारण शरीराणि Kāraṇa-Sharīrāṇi and the states of consciousness belonging to these. While the Ātmā identifies Itself with the Upādhis, It is bound ; when It knows Itself as Itself, it is free. For those who are not yet ready for this effort after Self-knowledge, ritual is not only desirable but necessary ; but for those who have reached the point where only the Ātmā attracts, Jñānam is enough, Brahman is the goal.

It must not be supposed from this that the Jñānī is an abstainer from action. On the contrary, he best understands action, and has the best reason for engaging in it.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥¹

“Therefore, without attachment, constantly perform action which is duty, for in performing action without attachment, man verily reacheth the Supreme.

“As the ignorant act from attachment to action,

¹ *Bhagavad-Gītā*. iii. 19. 25.

O Bhârata, so should the wise act without attachment, desiring the maintenance of mankind."

And so Shankara himself: "If I had not walked without remission in the path of works, others would not have followed in my steps, O Lord."¹ The Jñânî recognises his duties to all around him, plants, animals, men, Gods, Īshvara, and performs them the better, because he acts with opened eyes, and without personal object to confuse his judgment. But he performs actions as free, and, being without desire, is not bound by them.

The Six Darshanas may now be seen as parts of a whole. In the Nyāya and Vaisheshika, a man learns to use his intellectual powers rightly, to detect fallacies and to understand the material constitution of the universe. In the Sāṅkhya, he learns the course of evolution, and in the Yoga how to hasten his own growth. In the Mīmāṃsā he is trained to use invisible world for the helping of the visible, and in the three schools of the Vedānta he learns to climb from the idea of himself as separate from Brahman to the thought that he is a part of Brahman that can unite with Him, and finally that he is and ever has been Brahman veiled from Himself by Avidyā.

¹ Quoted in Max Muller's *Six Systems*. P 217.

Further, a coherent view of the whole vast school of Āryan teachings, as an ascending path of evolution for the Jīvātmā, may now be gained. The literal meaning of the Veda, with its ritual and daily obligations, developed the Manas, the mind, of the Āryan, disciplined his Kāma, his passions and desires, and evolved and directed his emotions. It is said in *Amṛita-bindūpani-
ṣhat*:—

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ॥¹

“Manas is said to be of two kinds, pure and impure: moved by Kāma it is impure; free of Kāma, it is pure.”

Manas, joined to Kāma, was gradually purified by a life led according to Vaidika rules. Such a Manas, become pure, was further developed in capacity by the study of the Aṅgas, was trained and developed, and thus became capable of the strain of philosophic thought. To a mind thus trained to see and to understand the many, the Veda would unfold its deeper occult meanings, such as intellect could master and apply. The end of all this study was to make possible the evolution of Pure Reason, Buddhi, which cannot unfold un-

¹ *Loc. cit.* I.

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less Manas is developed, any more than Manas can unfold without the development of the senses. It thus led up to the Darshanas, which develop the Pure Reason, which sees the One in the many, and then realises its unity with all, which therefore hates and despises none, but loves all. To the Buddhi, thus unfolded to see the One, the Veda would unveil its spiritual meaning, its true end, Vedânta, intelligible only to the pure compassionate Reason. Then, and then only, is man ready to reach the goal, the Parâ-vidyâ is attained, Âtmâ beholds Itself.

Thus utterly rational, orderly, and complete is the Sanâtana Dharma, the Âryan Religion.

CHAPTER I.

THE ONE EXISTENCE.

एकमेवाद्वितीयम् ।¹

"One only, without a second."

Thus all the Shrutis proclaim.

Infinite, Absolute, Eternal, Changeless, the All, is THAT, without attributes, without qualities, beyond name and form, निर्गुणब्रह्म, Nirguṇa-Brahman.

नासदासीन्नो सदासीत्

आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः

किञ्चनास ॥²

"Then was not non-existence nor existence... THAT Only breathed by its own nature: apart from THAT was naught."

It contains all, therefore can no particular thing be said of IT. IT is all, therefore can no one thing be ascribed to IT. IT is not Being only, for that would exclude Non-Being; but Being arises in IT, and Non-Being is also there.

¹ *Chhândogya*. VI. ii. I. ² *Rigveda*. X. exxix. I. 2.

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यदाऽतमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलम् ।

"When no darkness (was), then (there was, not day nor night, nor being nor not-being, (but) the Blessed alone."

The same Upaniṣhat says :—

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याऽविद्ये निहिते यत्र गुहे ।¹

"In the imperishable infinite supreme Brahman knowledge and ignorance are hidden."

अस्तीति, "It is,"² such is all that can be said :

One mysterious sound alone denotes THAT which is beyond number and beyond name : it is the Praṇava. When Nachiketâḥ presses Yama, Lord of Death, to reveal to him the supreme secret, and when Yama has admitted that he is worthy, Nachiketâḥ prays :

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृतः कृतः ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥³

"Other than dharma and adharma, other than action and inaction, other than past and present THAT which thou seest, THAT declare."

And Yama answers :

सर्वे वेदा यत्पदमामनन्ती तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मवर्थं चरन्ति तत्ते पदं संग्रहेण ब्रवीमि, ओ
इत्येतत् ॥ एतद्ब्रह्मवाक्षरं ब्रह्म एतद्ब्रह्मवाक्षरं परम् ॥⁴

¹ *Shvetâshvatârâp.* iv. 18.

² *Ibid.* v. 1.

³ *Kâthop.* II. vi. 12.

⁴ *Ibid.* I. ii. 14, ⁵ *Ibid.* I. B. 15-17

"THAT which all the Vedas declare, THAT which all austerities utter, THAT, desiring which they lead the life of Brahmacharya, THAT WORD I tell thee briefly : it is AUM. That Word is even Brahman ; that Word is even the Supreme."

This Unity, which never appears but which is, is implied in the very existence of universes, and systems, and worlds, and individuals. IT is not only recognised in all religion, but also in all philosophy and in all science as a fundamental *necessity*. Endless disputes and controversies have arisen about IT, but none has denied IT. Many names have been used to describe IT, and IT has been left unnamed ; but all rest upon IT. IT has been called the All and the Nothing, the Fullness and the Void, Absolute Motion and Absolute Rest, the Real, the Essence. All are true, yet none is fully true. And ever the words of the Sages remain as best conclusion : नेति नेति, " Not this, not this."

Words seem to put far off and to veil in mystery THAT which is in truth nearest and closest, nay, which is more than close, is our very Self. One name, perhaps, speaks most clearly, the परमात्मा, Paramâtmâ, the Supreme Self.

अयमात्मा ब्रह्म ¹

" This Âtmâ (is) Brahman."

¹ *Māṇḍūkyaop.* 2.

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Such is the truth declared over and over again, insisted on in various forms, lest it should not be grasped. As by knowing one clod of clay all clay is known, as by knowing one piece of gold all gold is known, as by knowing one piece of iron all iron is known, no matter by what number of names men may call the objects made of clay, or gold, or iron; so to know one Self is to know THE SELF, and knowing It, all is known. ¹

Moreover, as is said in the *Chhândogyopaniṣhat* :

सर्वे खल्विदं ब्रह्म ²

“All this verily (is) Brahman.”

“This” is the technical word for the universe, and the universe is Brahman, because तज्जलानिति, “therefrom it is born, thereinto it is merged, thereby it is maintained.”³ All that we see around us comes forth from that Fullness and is as the shadow of that Substance. And yet, as the Upaniṣhad declares, we need not go far to seek :

एष म आत्मान्तर्हृदय एतद् ब्रह्म ⁴

“This my Self within the heart, this (is) Brahman.”

¹ *Chhândogyop.* VI. i. 4, 5, 6.

² *Ibid.* III. xiv. 1.

³ तज्जलान् is equal to तत्र जायते, लीयते, अनिति ।

⁴ *Chhândogyop.* III. xiv. 4.

It is not necessary for a youth to try to grasp metaphysically this great truth, nor to grapple with the questions that spring up in the thoughtful mind when it is stated. It is enough that he should know that this truth is recognised in some shape or another by all thoughtful men, that it is the foundation of all right thought, and later may be known to himself by deeper study. Enough for the present—in the case of most, at least—if he try to *feel* the Unity as a centre of peace and a bond of fellowship with all. IT is the Heart of the universe, equally in all and therefore in himself; and this may be felt before it is understood intellectually.

This knowledge is the Parâ-vidyâ, the Supreme Wisdom, and it is to be gained by purity, devotion, self-sacrifice and knowledge.

नविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥¹

"(He who) has not renounced evil ways, nor (is) subdued, nor concentrated, nor (of) subdued mind, even by knowledge he may not obtain IT."

नाऽयमात्मा बलहीनेन लभ्यो

न च प्रमादात्तपसो वाप्यलिङ्गात् ।

एतैरुपायैर्यतते यस्तु विद्वां-

स्तस्यैव आत्मा विशते ब्रह्मधाम ॥²

¹ Kathop. I. ii. 24.

² Mundakop. III. ii. 4.

"Nor is the Âtmâ obtained by the strengthless, nor by the careless, nor without marks of austerity: the wise, who strives by these means, of him the Âtmâ enters the abode of Brahman."

Here is the Supreme Peace, the Nirvâṇa of Brahman.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥¹

"The R̥ishis, their sins destroyed, their doubts removed, their selves controlled, intent upon the welfare of all beings, obtain the Brahma Nirvâṇa."

Of such a one says Shri Kṛishṇa, शांतिमुच्छति,² "he goeth to Peace."

But now we read :

एतद्वै सत्यकाम परञ्चापरञ्च ब्रह्म यदोङ्कारः ।³

"Verily, O Satyakâma, this Omkāra (is) the Supreme and the lower Brahman."

And again :

द्वे वाच ब्रह्मणो रूपे मूर्त्तञ्चैवामूर्त्तञ्च ।

मर्त्यञ्चामृतञ्च स्थितञ्च यच्च सच्च त्यच्च ॥⁴

"There are two states of Brahman, formfull and formless, changing and unchanging, finite and infinite,⁵ existent and beyond (existence)."

¹ *Bhagavad-Gītā*. V. 25. ² *Ibid.* 29.

³ *Prashnop.* V. 2.

⁴ *Bṛihadāraṇyaka*. II. III. I.

⁵ Shankara gives thus the meaning of स्थितञ्च यच्च.

This, second, lower, formfull, changing, finite, existent Brahman is not "another," but is Brahman conditioned—and therefore limited, manifesting—and therefore सगुण saguṇa, with attributes.

The *Rigveda*, in the hymn before quoted, gives this appearing :

तपसस्तन्माहमा जायतैकम् । ¹

"By the great power of Tapas uprose THE ONE."

Again, the Wise are asked :

वि यस्तस्तम्भ षडिमा रजां—

स्यजस्य रूपे किमपि स्विदेकम् ॥ ²

"What was that ONE, who, in the form of the Unborn, hath established these six regions?"

THE ONE : that is His Name, for THAT where-in He arises is Numberless, beyond Number, and being THE ALL is neither One nor Many.

Manu describes that uprising in stately shlokas :

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥

ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।

महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।

¹ *Loc. cit.* X. cxxix. 3.

² *Ibid.* I. clxiv. 6.

सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्भवौ ॥

* * * *

यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।

तद्विसृष्टः स पुरुषो लोके ब्रह्मोति कीर्त्यते ॥¹

"This was in the form of Darkness, unknown, without marks (or homogeneous), unattainable by reasoning, unknowable, wholly, as it were, in sleep.

"Then the Self-Existent, the Lord, unmanifest, (but) making manifest This—the great elements and the rest—appeared with mighty power, Dis-peller of Darkness.

"He who can be grasped by that which is beyond the senses, subtle, unmanifest, ancient, containing all beings, inconceivable, even He Himself shone forth.

* * * *

"That unmanifest Cause, everlasting, in nature Sat and Asat, that produced the Puruṣha famed in the world as Brahmā."

"This" is the universe, but here in Darkness, *i. e.*, in the unmanifested condition, as मूलप्रकृतिः Mûla-prakṛtiḥ, the Root of Matter, "unknowable." This becomes manifest only when Svayambhū shines forth. The emergence is simultaneous ; for

¹ *Manusmṛiti*. i. 5, 6, 7, 11.

He cannot become manifest save by clothing Himself in This, and This cannot become manifest save as illumined, ensouled, by Him. This Two-in-One, by nature Sat and Asat,¹ the Self and the Not-Self, Puruṣha and Prakṛiti, everlasting but appearing and disappearing, is the Cause of all things.

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।²

"When He hath shone forth, all shines forth after (Him); (by) the shining forth of Him all This shines forth."

We have seen that He is the Saguṇa Brahman, and He is declared to be in His own nature सत्, चित्, आनन्द, Sat Chit, Ānanda, Pure Being, Pure Intelligence, Pure Bliss. He is called अक्षर Akṣhara, the Indestructible One, on whom the other—Prakṛiti—is woven ;³ He is the आत्माऽन्तर्याम्यमृतः, Ātmā-ntryāmy-amṛitaḥ, the Self, the Inner Ruler, Immortal, who dwells in the earth, the waters, the fire, the atmosphere, the wind, the heavens, in all that is, in the Devas, in the elements, in the bodies of all beings, the all-prevading.

अदृष्टो द्रष्टाऽश्रुतः श्रोताऽमृतो मन्ताऽविज्ञातो विज्ञाता
नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतो-
ऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्मान्तर्याम्य-

¹ सत्सबाहमर्जुन "Sat and Asat am I, O Arjuna!"
Bhagavad-Gītā. ix. 19.

² *Kāthop.* II. v. 15.

³ *Bṛihadāraṇyakop.* III. vii. 8.

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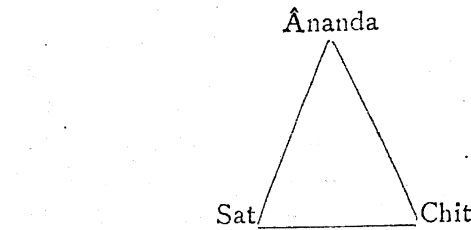
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मृतोऽतोऽन्यदाते ॥¹

"Unseen He sees, unheard He hears, unthought of He thinks, unknown He knows. None other than He is the Seer, none other than he is the Hearer, none other than He is the Thinker, none other than He is the Knower. He is the Self, the Inner Ruler, Immortal. That which is other perishes."

He is the आत्मा, सर्वभूताशयस्थितः,² "the Self, seated in the heart of all beings." This is the clearest idea to grasp. The conditioned Brahman is the Self-conscious Universal Ego as against the Non-Ego, Spirit as against Matter, the "I" everywhere, always, and in all things, identical in nature with the Nirguṇa Brahman, but manifested, with qualities, and always united to Mūlaprakṛiti.

In the language of symbols, so largely employed by the Sanātana Dharma, Īshvara is represented by a triangle pointing upwards, the triangle symbolising His triple nature, Sat, Chit, Ânanda.



¹ *Id.* 23.

² *Bhagavad Gītā*. X. 20.

We see this, especially when interlaced with a second downward-pointing triangle which will presently be explained—in many temples.

This idea of the eternal Subject, the Spirit, the Self, the "I," being firmly grasped, the student must next seek to grasp the eternal Object, Matter, Mûlaprakṛiti, the Not-Self, the Not-I.

We have already seen in *Manusmṛiti* that, in the unmanifested state, this is homogeneous and unknowable ; it is therefore often compared with the ether, formless but the root of all forms, intangible but the root of all resistances. Its inherent nature is divisibility, as that of the eternal Subject is inseparateness ; it is multiplicity, as He is unity. While He is the Father, the Life-Giver, she is the Mother, the Nourisher. Matter is the womb in which the germ is placed.

मम योनिर्महद् ब्रह्म तस्मिन् गर्भे दधाम्यहम् ।¹

"My womb is the Mahat-Brahma ; in that I place the germ"—explained by Śaṅkara as त्रिगुणात्मिका प्रकृतिः, the Prakṛiti of three Guṇas.

We must pause for a moment on the three guṇas, for an understanding of them is necessary to any clear conception of the working of nature. The guṇas are not qualities, nor attributes of matter, though both terms are often used in transla-

¹ *Bhagavad-Gītā*. xiv. 3, and Śaṅkara's Commentary.

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tion ; they are the very materiality of matter, that which causes it to be matter. Matter cannot be thought of without these, and wherever there is matter, there are these, inseparable, existing in the ultimate particle as much as in the hugest system. When these are in equilibrium, balancing each other, there is Pralaya, sleep, inactivity, and to matter in this state the term प्रधानं Pradhānam is usually applied. These guṇas are named : तमः Tamaḥ, or Tamas ; राजः Rajaḥ, or Rajas ; सत्त्वः Sattvam, or Sattva. Tamas—often translated darkness or foulness, the effect of tāmasic predominance being taken as the guṇa itself—is resistance, stability, what is called in science the inertia of matter. All matter is fundamentally and always resistant ; it resists. Its capacity for taking form is due to this constituent. Rajas is motion, the capacity of every particle to change its place, and the necessity of so changing it unless prevented, in scientific phrase this is motion, inherent in matter. Sattva is rhythm, the limiting of movement to an equal distance in an equal time on each side of a fixed point, the power and necessity of what is, in scientific phrase, vibration. Hence every particle of matter has resistance, motion, and rhythm. When the equilibrium of the three is disturbed by the breath of Īshvara, these three guṇas at once manifest : tamas appearing as inertia, resistance ; rajas throw-

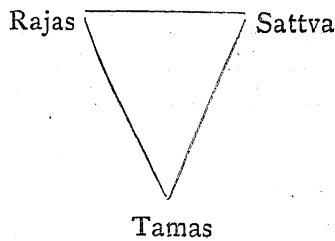
ing every particle of the resistant mass into active movement, thus producing what is called Chaos ; and sattva imposing rhythm on the movement of each particle, each thus becoming a vibrating, *i. e.* a regularly moving, particle, capable of entering into relations with the surrounding particles. All the qualities found in matter arise from the interaction of these three guṇas, their endless permutations and combinations producing the endless variety of attributes found in the universe. The predominance of tamas in a body made up of countless particles gives rigidity, immovability, such as is seen in stones and other things that do not move of themselves. The predominance of rajas in a body gives unregulated hasty movements, restlessness, excess of activity. The predominance of sattva gives harmony, controlled rhythmical movements, order, beauty. But in the most immovable stone, the minute particles are in a state of unceasing vibration, from the presence of rajas and sattva ; in the most restless animal there is stability of material and vibration of particles from the presence of tamas and sattva ; and in the most harmonious and controlled man there is stability of material and movement from the presence of tamas and rajas.

As the triple nature of Īshvara, Sat-Chit-Ānanda, was symbolically represented by a triangle pointing

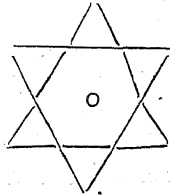
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upwards, like a flame, so is the triple nature of Mûlaprakṛiti symbolised as a triangle, but now it points downwards, like a drop of water.



From these two triangles is formed the symbol of Īshvara and His universe, often seen in Temples, the two interlaced, and a point in the centre, the symbol of the ONE, the whole giving the Great Septenary, the Supreme Brahman and the Universe.



Thus we have before us the second member of the Duality which, as we saw above in *Manusmṛiti*, is the Cause of all things.

The Divine Power, or शक्तिः Shaktiḥ, the will of Īshvara, His light sent forth and making "This" manifest, as says the Smṛiti, is called Mâyâ. Mâyâ is inseparable from Īshvara; "Their unity is like that of the moon and the moonlight, or that of the fire and its power to burn," says Nīlakanṭha, commenting on *Devī Bhāgavata*. VI. xv. 49.

Thus we read :

तस्य चेच्छास्म्यहं दैत्य सृजामि सकलं जगत् ।
स मां पश्यति विश्वात्मा तस्याहं प्रकृतिः शिवा ॥¹

"The Will am I, O Daitya, of Him [the Supreme Puruṣha]; I send forth the whole universe. He beholds me, He the Universal Self, I His benign nature."

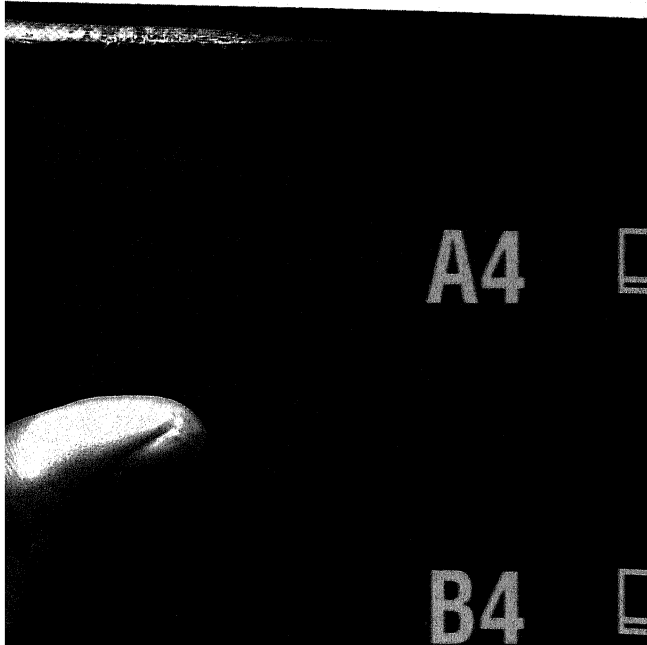
Nīlakanṭha, commenting on above, quotes one of the Shiva Sūtras :

इच्छाशक्तिः उमा कुमारी

"Will-power (is) Umâ, the Virgin."

While inseparable from the Lord, when turned towards Him She is called महाविद्या Mahâvidyâ, Supreme Knowledge. She is also called, when turned away from Him, अविद्या, Avidyâ, Nescience, and emphatically महामाया, Mahâmâyâ, the Great Illusion,

¹ *Devī Bhāgavata*. V. xvi. 36.



as she permeates Mûlaprakṛiti and becomes inseparable from it.

These are Her two forms :

राम माया द्विधा भाति विद्याऽविद्येति ते सदा ।¹

“O Râma ! Mâyâ manifests as a duality ; these (are) ever Vidyâ and Avidyâ.”

This identification of the Shakti of the Lord with Mûlaprakṛiti often causes Mâyâ to be called Mûlaprakṛiti and Prakṛiti. So Shrî Kṛishṇa—having defined Prakṛiti as generally understood :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

अपरेयम्

“Earth, water, fire, air, ether, Manas, and Buddhi also, and Ahamkâra, these are the eight-fold division of My Prakṛiti. This the inferior—” goes on :

.....अन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥²

“Know my other Prakṛiti, the higher, the life-element, O mighty-armed, by which the universe is upheld.”

This “other Prakṛiti” is also spoken of by Him

¹ *Adhyâtma-Râmâyana*. III. iii. 32.

² *Bhagavad-Gîtâ*. vii. 4, 5.

under the name of "मम दैवी प्रकृतिः" "My divine Prakṛiti,"¹ His own Power, His योगमाया Yoga-Mâyâ, by which truly "the universe is upheld." As says the Shruti:

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।²

"Let (the student) know Mâyâ as Prakṛiti ; the Possessor of Mâyâ as the Great Lord."

In the *Devî Bhâgavata* some very beautiful descriptions are given of this Matter side of Nature, regarded as Mâyâ. Thus :

एषा भगवती देवी सर्वेषां कारणं हि नः ।
महाविद्या महामाया पूर्णा प्रकृतिरव्यया ।

...

इच्छा परात्मनः कामं नित्यानित्यस्वरूपिणी ॥

...

वेदगर्भा विशालाक्षी सर्वेषामादिरीश्वरी ॥
एषा संहृत्य सकलं विश्वं क्रीडति संक्षये ।
लिङ्गानि सर्वजीवानां स्वशरीरे निवेश्य च ॥

...

मूलप्रकृतिरेवैषा सदा पुरुषसंगता ।
ब्रह्माण्डं दर्शयत्येषा कृत्वा वै परमात्मने ॥
तस्यैषा कारणं सर्वा माया सर्वेश्वरी शिवा ॥³

¹ *Ibid.* ix. 13.

² *Shvetâshvatarop.* iv. 10.

³ *Loc. cit.* III. iii. 51-61.

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She (is) Bhagavatī, the Goddess, the cause of us all, Mahāvidyā, Mahāmāyā, the Fullness, the imperishable Prakṛiti.....

“ The Will of the Supreme Self verily (is She) in Her nature (uniting) the ever-lasting and the ever-passing.....

“(Her) embryo the Veda, the long-eyed, the primal Goddess of all.

“ At the Pralaya, having rolled up the universe She sports, hiding within Her own body the types of all living beings.....

“ Mulāprakṛiti is she indeed, ever united with Puruṣha. Having made the world-systems, she shows them to the Supreme Self.....

“ The cause of it (is) She, the All, Māyā, the benignant All-Ruler.”

This Māyā is inseparable from Īshvara, the Saṁgha Brahman, as said above :

सा च माया परे तत्त्वे संविद्रूपे ऽस्ति सर्वदा ।
तदधीना प्रेरिता च तेन जीवेषु सर्वदा ॥
ततो मायाविशिष्टां तां संविदं परमेश्वरीम् ।
मायेश्वरीं भगवतीं सच्चिदानन्दरूपिणीम् ।
ध्यायेत्..... ॥¹

¹ *Ibid.* VI. xxxi. 48, 49.

"She, Mâyâ, is ever in the Supreme Essence, whose nature is Consciousness, subordinate to Him, and by Him ever sent forth among Jîvas.

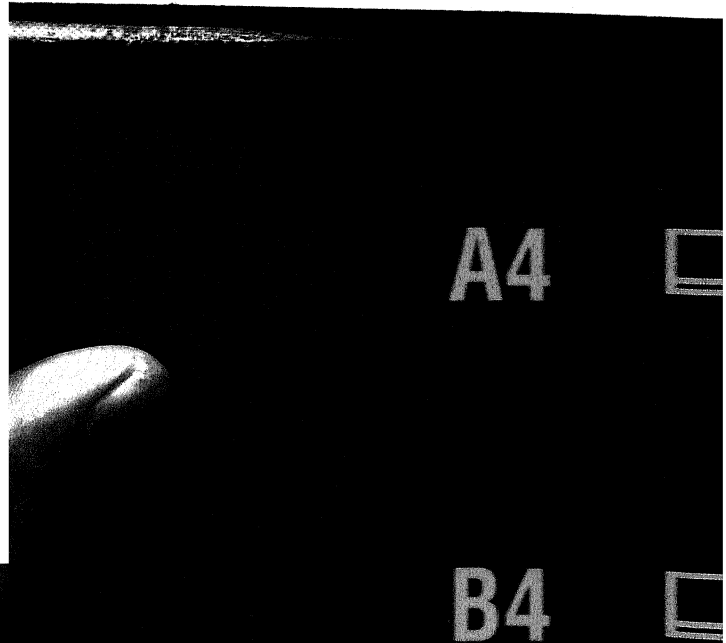
"Therefore should be worshipped that Consciousness, whose nature is Sat, Chit and Ânanda, Lord of Mâyâ, the Divine, with Mâyâ, the Supreme Lady."

Being thus seen as the illusion-producing Power of the Lord, She is known as the cause of bondage and also as the path to liberation. As Avidyâ she deludes ; as Vidyâ she leads to Her Lord, and as She vanishes in Him the Âtmâ knows itself as free.

भेदबुद्धिस्तु संसारे वर्तमाना प्रवर्तते ॥
 आविद्येयं महाभाग विद्या च तन्निवर्तनम् ।
 विद्याऽविद्ये च विज्ञेये सर्वदैव विचक्षणैः ॥
 विनाऽऽप्तं हि छायाया जायते च कथं सुखम् ।
 अविद्यया विना तद्वत्कथं विद्यां च वेत्ति वै ॥¹

"This notion of separateness being present sends (the jîva) forth into Samsâra. This is Avidyâ. O fortunate one! Vidyâ is the turning away from this. Vidyâ and Avidyâ should be always known by the wise. Without sunshine how (should) the pleasure of shade be known? Without Avidyâ how should Vidyâ be known?"

Devî Bhâgavata. I. xviii. 42, 43. 44.



प्रवृत्तिमार्गनिरता अविद्यावशवर्तिनः ।

निवृत्तिमार्गनिरता वेदान्तार्थविचारकाः ॥¹

"The travellers on the Pravṛtti Mārga (the forth-going path) are under the power of Avidyā.

The travellers on the Nivṛtti Mārga (the re-turning path) ponder the teaching of the Vedānta."

When the Jīva goes forth, facing Prakṛiti and looking at it, Māyā envelopes him as Avidyā. When he turns his back on Prakṛiti, turns towards the Lord, then She turns with him and becomes Vidyā, and he is free. As Nīlakanṭha says, quoting the *Shaivāgama*; अन्तर्मुखा शक्तिरेव विद्या² "The inward-facing Shakti is Vidyā."

Then he realises the mighty power of Māyā. Her divine nature, and Her identity with the Supreme, and hymns Īshvara and Māyā as One :

अनन्तकोटिब्रह्माण्डनायिके ते नमो नमः ॥

नमः कूटस्थरूपायै चिद्रूपायै नमो नमः ।

नमो वेदान्तवेद्यायै भुवनेश्वर्यै नमो नमः ॥

नेति नेतीति वाक्यैर्या बोध्यते सकलागमैः ।

तां सर्वकारणां देवी सर्वभावेन सन्नताः ॥³

"Thou Sovereign of endless crores of world-systems, we bow to Thee !

¹ *Adhyātma-Rāmāyaṇa*. III. iii. 32.

² *Commentary on Devī Bhāg.* VI. xv. 47. 48.

³ *Devī Bhāgavata*. VII. xxviii. 31. 32.

"Hail! (Thou that art) in the Form of the Rock-seated (the changeless and motionless Eternal), the Form of Consciousness, we bow to thee! Hail ! (Thou that) mayest be known by the Vedānta, the Ruler of the universe, we bow to Thee!

" Thou whom all the Sacred Books only describe by the words ' Not thus, not thus.'

" Goddess ! the Cause of all, with our whole nature we bow to thee !"

The Supreme Íshvara, by His Mâyâ, creates preserves and destroys the innumerable world-systems that form the ocean of Samsâra

He produces The Many.

तदैक्षत बहु स्यां प्रजायेय ।¹

"That willed : May I be Many, may I be born.' Then, He is given many names :

एकं सद्विप्रा बहुधा वदन्ति ।²

" To what is One, the Wise give many names." But whatever the names given, Íshavara is One. Thus has it ever been taught in the Shruti and Smṛiti, as we have seen, and this is repeated in the more popular teaching of which the *Viṣṇu Purāṇa* may serve as example.

1 *Chhândogyaop.* VI. ii. 3

2 *Rigveda.* 1. cxiv, 46.



सृष्टिस्थित्यन्तकरणाद् ब्रह्मविष्णुशिवात्मिकाम् ।
स संज्ञां याति भगवान् एक एव जनार्दनः ॥¹

“ Thus the One Only God, Janârdana, takes the designation of Brahmâ, Viṣṇu and Shiva, accordingly as He creates, preserves or destroys...He is the Cause of creation, preservation, and destruction.”

To sum up. The student must remember,

UNMANIFESTED.

1. The Absolute, the All, Paramâtmâ, Nirguṇa Brahman.

MANIFESTED

2. The One, Īshvara, the Self, the Subject, Sat, Saguṇa Brahman.

3. Mûlaprakṛiti, the Not-Self, the Object, Asat.

4. Mâyâ, the Shakti, the power, the Will, of Īshvara.

5. The Many, arising from Mûlaprakṛiti by the Mâyâ of Īshvara.

As to the precise definition of the nature of these Five, and of Their mutual inter-relations, there is much discussion, and more less difference of opinion, in the Six Darshanas and their subdivisions, as now taught. But the fact of these

¹ *Loc. cit.* I. ii, 62.

Five, under whatever names, is recognised by all, and the student who studies deeply enough will come to the conclusion that the differences between the Darshanas arise from each great Teacher emphasising one aspect of the relations, and that all the Six Darshanas, rightly understood, form one organic whole.

— O: —

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CHAPTER II.

THE MANY.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवत्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥
परस्तस्मात्तुभावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भुतेषु नश्यत्सु न विनश्यति ॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।¹

“From the unmanifested all the manifested stream forth at the coming of day ; at the coming of night they dissolve, even in That called the Unmanifested.

“ This multitude of beings, going forth again and again, is dissolved at the coming of night ; by law, O Pârtha, it streams forth at the coming of day.

“ Therefore verily there existeth, higher than that unmanifested, another Unmanifested, which, in the destroying of all beings, is not destroyed.

“Unmanifested, the Indestructible, It is called ;
It is named the highest goal.”

Here, in a few shlokas, the coming forth of the Many is stated. At the beginning of the Day of manifestation, all beings stream forth from the unmanifested Root of matter, Mûlaprakṛiti, from “This” in darkness, as *Manusmṛiti* has it. When the Day is over, and the Night of Pralaya comes, then all these separated existences again dissolve into Mûlaprakṛiti. Over and over again this occurs, for universes succeed universes, in endless succession. Behind this, then, there must be another Unmanifested, Īshvara, the Saguṇa Brahman, other than Mûlaprakṛiti, the Indestructible Lord.

The wise man

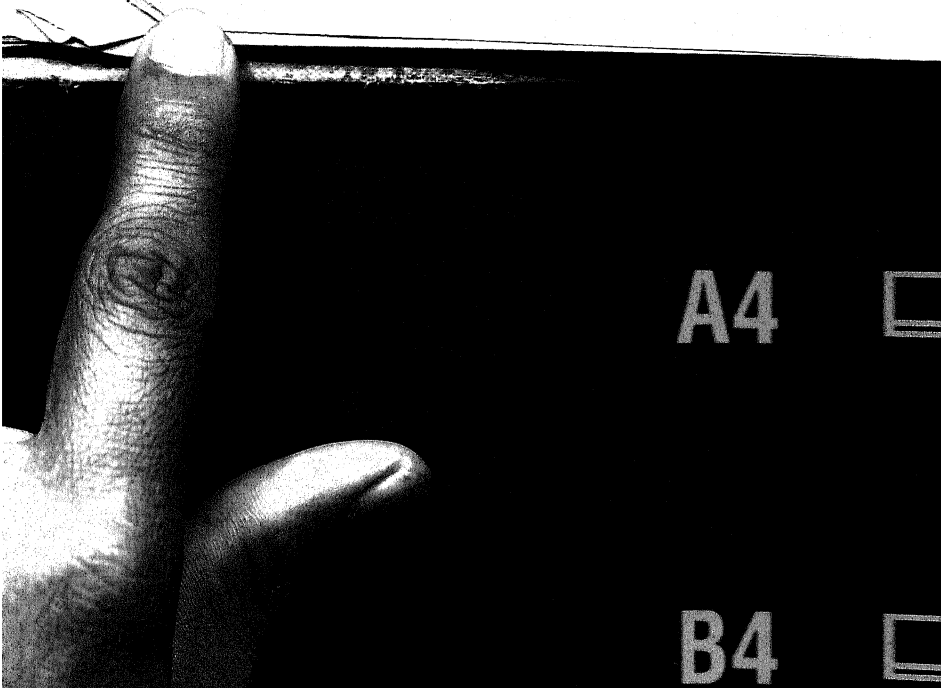
.....भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं¹

“seeth the diversified existence of beings as rooted in One and proceeding from it.”

We have now to study the nature of this procession from, or production of, the सर्ग, Sarga, the sending forth, or evolving. The Sanātana Dharma does not recognise an unscientific creation, a making of something out of nothing. The supreme Īshvara evolves all beings out of Himself.

¹ *Ibid.* xiii. 30.



यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात्केशलोमानि
तथाऽऽक्षरात्सम्भवतीह विश्वम् ॥¹

“As the spider sends forth and retracts (its web), as in the earth herbs grow, as from a living man the hairs of the head and body, so from the Indestructible the universe becomes.”

यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽऽक्षराद्विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥

...

...

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

...

...

तस्माच्च देवा बहुधा सम्प्रसूताः
साध्या मनुष्याः पशवो वयांसि ।²

“As from a blazing fire in a thousand ways similar sparks spring forth, so from the Indestructible, O beloved, various types of beings are born, and also return thither.....

“From That are born Breath, Mind, and all the Senses, Ether, Air, Fire, Water, and Earth, the support of all.....

¹ *Mundakop.* I. i. 7.

² *Ibid.* II. i. 1, 3, 7.

"From that in various ways are born the Gods, Sādhyas, Men, Beasts, Birds."

In *Manusmṛiti* more details are given as to the order of evolution, and here again it is said that the immediate Creator, Brahmā, created all beings from Himself and from the elements previously produced from Himself, as we shall immediately see.

ब्रह्माण्डान, Brahmāṇḍāni, literally Eggs of Brahmā, or as we should say, world-systems, are numberless, we are told.

अस्य ब्रह्माण्डस्य समन्ततः स्थितान्येतादृशान्यनन्तकोटिब्रह्माण्डानि सावरणानि ज्वलन्ति । चतुर्मुख-पञ्चमुख-षण्मुख-सप्तमुखा-ष्टमुखादि-संख्याक्रमेण सह-सावधिमुखान्तैर्नारायणैः रजोगुणप्रधानैरेकैकसृष्टि-कर्तृभिरधिष्ठितानि त्रिष्णुमहेश्वराख्यैर्नारायणैः सत्त्व-तमोगुणप्रधानैरेकैकस्थितिसंहारकर्तृभिरधिष्ठितानि महाजलौघमत्स्यबुद्बुदान्तसंघवद् भ्रमन्ति ॥

"All around this Brahmāṇḍa, there blaze infinite crores of other similar Brahmāṇḍas, with their envelopes. Four-faced, five-faced, six-faced, seven-faced, eight-faced, successively, up to the number of a thousand-faced portions of Nārāyaṇa, in whom the Rajoguṇa is pre-dominant, Creators each of one world-system, preside in them. Portions of Nārā-

¹ Āthareya (or Tripād-Vibhūti) Mayānāraṇyaṇop. vi.

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yaṇa, called Viṣṇu and Maheshvara, in whom the Sattva and Tamo Guṇas predominate, also preside in them, performing the work of preservation and destruction in each. They wander about, these Brahmāṇḍas, like shoals of fishes and bubbles in a vast mass of water."

संख्या चेद् रजसामस्ति विश्वानां न कदाचन ॥

ब्रह्मविष्णुशिवादीनाम् तथा संख्या न विद्यते ।

प्रतिविश्वेषु सन्त्येव ब्रह्मविष्णुशिवादयः ।¹

"Grains of sand are perhaps numerable, but of universes (there is) not any (numbering.)

"So there is no numbering of Brahmās, Viṣṇus, Shivas and the rest. In each of these universes there are Brahmā, Viṣṇu, Shiva, and other (Devas)."

This we could have imagined, even had we not been told it, for since, as we saw in the *Viṣṇu Purāṇa*, the "one only God, Janārdana, takes the designation of Brahmā, Viṣṇu and Shiva accordingly as He creates, preserves, or destroys, and creation, preservation and destruction must go on in every world-system, God must manifest in each in these three Forms.

This is the Trimūrti, the reflection as it were in Space and time of that Supreme Triple Unity,

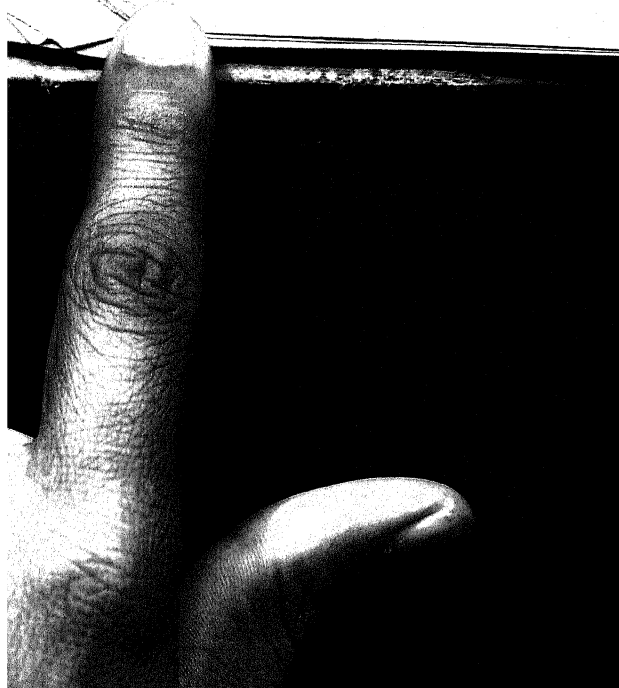
¹ *Devī Bhāg.* IX, iii. 7. 8.

the Source of beings—the Nirguṇa Bra-
Saguṇa Brahman and Mūlaprakṛiti, o
and Time, Eternal.

The Trimūrti is the manifestation
Īshvara in a world-system, or Brahmā;
therefore the Supreme Will, Wisdom and
in a concrete form.

Brahmā is the Creator, and His
Sarasvatī, the Goddess of Wisdom, wi
Activity could not be wisely guided. He
as with four heads, one looking to
quarter, as the Maker of the four q
their contents, and riding on the हंसः, I
Swan. The name हंसः, a re-arrangeme
साहं, is an allusion to His relation with
the divider, the maker of atoms.

Vishṇu is the Preserver and Su
principle underlying and sustaining
verse in order, and preserving for
them together by His attracting
Shakti is Lakshmī, the Goddess of H
Prosperity, of all desirable objects. He
with four arms, as sustaining the four q
rides on Garuḍa, the emblem of sp
intelligence. He is the source of Avatā
Them, or in His own Person, is perha
generally worshipped manifestation



Indeed, as Nārāyaṇa, He whose dwelling is in the waters, He is worshipped as Saṁguṇa Brahman, dwelling in Matter.

Shiva, or Mahādeva, or Maheshvara, is the Destroyer, He who frees Ātmā from imprisoning forms, who destroys Avidyā and so gives Vidyā, and who, finally rolling up the universe, brings the peace of liberation. His Shakti is Umā, इच्छा, Ichchhā, Will, called also ब्रह्मविद्या, Brahmanvidyā, who reveals Brahman.¹ He is pictured ever as an Ascetic, it being He who is the Object of worship for Yogīs, who have renounced the world. He rides on the Bull, the emblem of the mind (and sometimes of physical nature), as having subdued it, and wears the tiger-skin, the emblem of the slain desire-nature. Hence is he, as the name Shiva implies, Ānanda, the peace and bliss of Ātmā, freed from desire and master of mind.

These Supreme Forms of Īshvara, separated by Their functions, but One in Essence, stand as the central Life of the Brahmāṇḍa, and from and by Them it proceeds, is maintained, and is indrawn. Their functions should not be confused, but their Unity should never be forgotten.

Brahmā, as the creative God, is spoken of as

¹ See *Kenop.* iii, iv.

appearing first, born in the Golden Egg, which grows out of the seed of the One in the Waters of Matter.

सोऽभिधाय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।

अप एव ससर्जदौ तासु बीजमवासृजत् ॥

तदण्डमभवद्वैमं सहस्रांशुसमप्रभम् ।

तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ ¹

"He, having meditated, desiring to produce various beings from His own body, first put forth the waters; in these He placed the seed."

"That became a Golden Egg, equal in radiance to the thousand-rayed (the Sun). In that was born Brahmâ Himself, the Grandsire of all worlds."

Here the Waters, Matter, Mûlaprakṛiti, receive the seed of Life, and this becomes the Hīraṇyagarbha, the Golden Egg, in which the Creator is born, in order to form His world-system. Hence a world-system is called a Brahmāṇḍa, a Brahmâ-Egg, a very significant epithet, as world-systems are oval, like an egg, and seen from outside, present exactly an egg-like form, each planet following an egg-like orbit. Of this Egg we read in the *Vishṇu Purāṇa* that within it Brahmâ and the world-system were contained, while it was invested externally by seven envelopes, water, fire, air, ether, the

¹ *Manusmṛiti*, i. 8, 9.

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origin of the elements (Abamkâra), Mahat and Primal homogeneous Matter, which surrounds the whole.¹

Every world-system is thus surrounded by the great kosmic elements, as described in the First Chapter of *Manusmṛiti* by Manu himself (shl. 5 to 59). The account of the later creation is given over to Bṛiḡu, who explains briefly the repetition of the process within the World-Egg. A similar and fuller account is given in the *Mahābhārata*, and in the Viṣṇu and other Purāṇas.

It will be enough if the student grasp the general principles, and he can fill up later the complicated details from the many accounts given in the sacred books. He should remember that the process in the universe containing many Brahmāṇḍas, and in the separate Brahmāṇḍas, is similar.

A very fine and instructive description of the general principle of emanation—which will also be found illuminative when the student comes to the bodies in which the Jivātmā dwells—is given in the *Devī Bhāgavata*.

स पुनः कामकर्मादियुक्तया स्वीयमायया ।
पूर्वानुभूतसंस्कारात् कालकर्मविपाकतः ॥
आविवेकाच्च तत्त्वस्य सिसृक्षावान् प्रजायते ।
अबुद्धिपूर्वः सर्गोऽयं कथितस्ते नगाधिप ॥

¹ *Loc. cit.* I. ii.

एतद्धि यन्मया प्रोक्तं मम रूपमलौकिकम् ।
 अव्याकृतं तदव्यक्तं मायाशबलमित्यपि ॥
 प्रीच्यते सर्वशास्त्रेषु सर्वकारणकारणम् ।
 तत्त्वानामादिभूतं च सच्चिदानन्दविग्रहम् ॥
 सर्वकर्मघनीभूतमिच्छाज्ञानक्रियाश्रयम् ।
 ह्रींकारमन्त्रवाच्यं तद् आदितत्त्वं तदुच्यते ॥
 तस्मादाकाश उत्पन्नः शब्दतन्मात्ररूपकः ।
 भवेत् स्पर्शात्मको वायुस्तेजोरूपात्मको पुनः ॥
 जलं रसात्मकं पश्चात् ततो गन्धात्मिका धरा ।

... ..
 तेभ्योऽभवन्महत् सूत्रं यल्लिङ्गं परिचक्षते ॥
 सर्वात्मकं तत् संप्रोक्तं सूक्ष्मदेहोऽयमात्मनः ।
 अव्यक्तं कारणो देहः स चोक्तः पूर्वमेव हि ॥
 यस्मिञ्जगद् बीजरूपं स्थितं लिङ्गोद्भवो यतः ।
 ततः स्थूलानि भूतानि पञ्चीकरणमार्गतः ॥

तत् कार्यं च विराड्देहः स्थूलदेहोऽयमात्मनः ॥ ¹

“He by His Mâyâ, conjoined with Kâma and Karma, because of the Samskâra of past experience, and the ripeness of time and Karma, and because of non-discrimination of the Tattva, becomes desirous of creation. This emanation, O King of mountains, is not preceded by Buddhi. This transcendental form of mine that I have described to thee, is the undifferentiated Avyakta,

¹ *Loc. cit.* VII, xxxii. 22, 28.

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and the Mâyâ-coloured ; in all the Shâstras is it described as the Cause of all causes, and the first Element of all the elements, the embodiment of Sat-Chit-Ânanda, compacted of all Karma, the base of Ichchhâ, Jñâna and Kriyâ. It is declared by the mantra Hrîm, and is called the Âdi-Tattva.

“ From it was born Âkâsha, in the form of the Tanmâtra of sound. Thereafter arises Vâyu, of the nature of touch. Then Tejas, of the nature of vision. Then Water, of the nature of taste. And then Earth, of the nature of smell.....From them arose the great Thread, which is called the Lînga. It is declared to possess the nature of all. It is the Sûkshma Deha of the Âtmâ. The Avyakta is the Kâraṇa Deha, declared before, in which the world exists as a seed, from which the Lînga arises, wherefrom (arise) the gross elements in the way of Pañchîkaraṇa.....The result of that is the Virâṭ Deha, which is the Sthûla Deha of the Âtmâ.”

The first emanation is here the Âdi-Tattva ; then the Buddhi-Tattva, sometimes called Mahat-Tattva, said to follow the first ; then the five Tattvas in order. The terms used, denoting the first two, vary in different accounts ; they are sometimes represented as Mahat and Ahamkâra, or as Âdi-Bhûta and Mahat. In any case, the materials from which the worlds are made are seven, and these

seven are spoken of in Manu as the source of all :

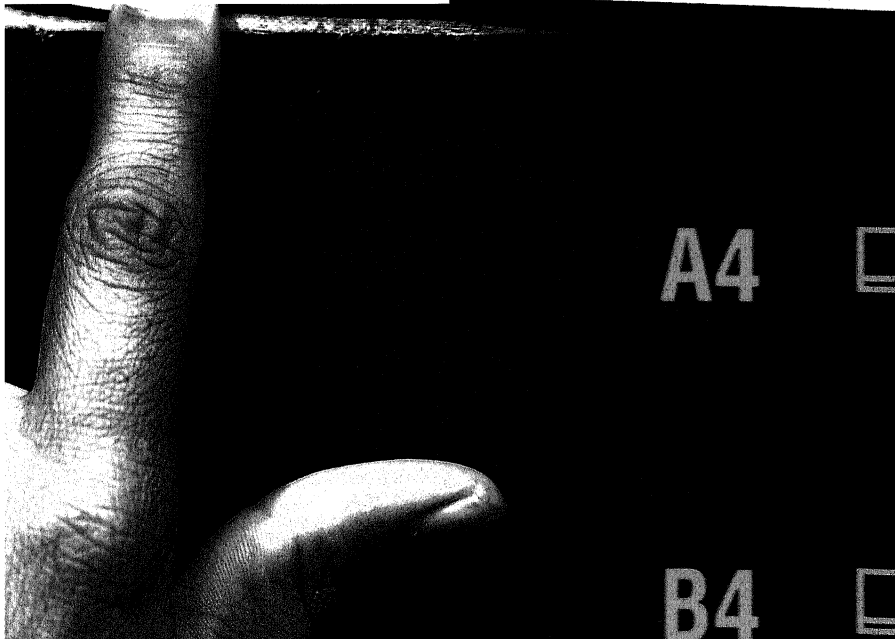
तेषामिदं तु सप्तानां पुरुषाणां महौजसाम् ।
सूक्ष्माङ्ग्यो मूर्तिमात्राङ्ग्यः सम्भवति.....॥¹

“ Verily, this becomes from the subtle formative particles of these seven very mighty Beings.”

We shall now see that the creative process within a Brahmāṇḍa follows on the same lines.

Brahmā is surrounded by homogeneous matter, called Pradhāna, in the *Viṣṇu Purāṇa*—in which the Guṇas are in equilibrium ; His energy disturbing this tāmaṣic condition, Rajoguna prevails and there is rapid motion. Then He puts forth the principle of Mahat-Buddhi, Pure Reason—which, entering matter, being invested by it, and causing the predominance of the Sattva-guṇa, the motion becomes rhythmical, harmonious. Then follows Ahamkāra, the individualising principle, separating the homogeneous matter into particles, Aṇus, atoms. Ahamkāra, causing the Tamo-guṇa to prevail in Prakṛiti, forms successively the five Tanmātras, or subtle elements, and the senses : hearing, touch, sight, taste, smell, with their appropriate gross elements : ākāsha, vāyu, agni, āpa, prithivî—ether, air, fire, water, earth. Causing Rajo-guṇa to prevail, Ahamkāra gives rise to the ten Indriyas : the 5 ideal types of sense-organs and the 5 ideal types of ac-

¹ *Loc. cit.* i. 19.



tion-organs. Causing Sattva-guṇa to prevail, Ahamkāra calls out the ten Deities connected with the sense-and-action-organs, and Manas, the centralising organ of the Indriyas. These three creations are called respectively the भूतादि, Bhûtâdi, that of the elements ; तैजस, Taijasa, that of the fiery, the active energies ; and वैकारिक, Vaikârika, the directing, administrative, powers.

The points to remember here are : in what is usually called matter, Tamo-guṇa predominates ; in the Indriyas, Rajo-guṇa predominates ; in the presiding Deities, Sattva-guṇa predominates.

The work of creation proceeded by calling into existence the Suras or Devas, described by Manu as कर्मात्मानः "whose nature is action," that vast multitude of intelligent Beings, of very varying power and authority, who guide the whole course of nature, and direct all its activities.

It is of course, clearly understood by all Hindus that this vast host of Devas no more obscures the Unity of Īshvara, in His triple form as Brahmâ, Viṣṇu and Shiva, than do the vast hosts of men, animals, plants, and minerals. As said in the Shruti :

इन्द्रं मित्रं वरुणमग्निमाहु-
रथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद्धिप्रा बहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः ॥ ¹

"Indra, Mitra, Varuṇa, Agni, they call Him, and He is golden-feathered Garutmân. Of what is One, sages speak as manifold ; they call Him Agni, Yama, Mâtarishvâ."

So also the Smṛiti :

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् । ²

"All the Gods (are) even the Self : all rests on the Self."

एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।

इन्द्रमेकेऽपरे प्राणमपरे ब्रह्म शाश्वतम् ॥ ³

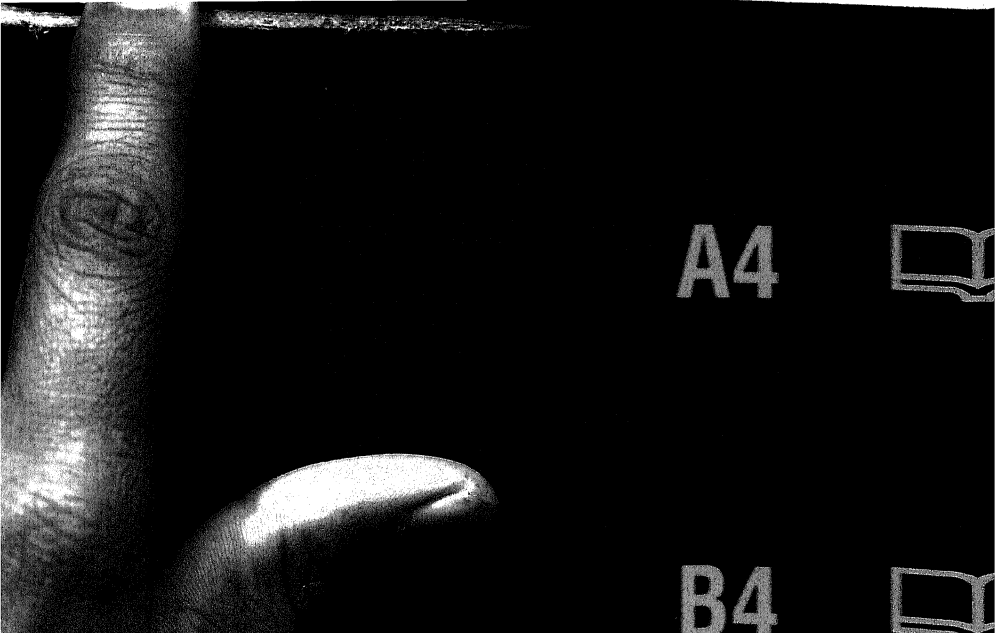
"Some call Him Agni, others Manu, (others) Prajâpati, some Indra, others Life-Breath, others the eternal Brahman."

But the Devas have their own place in nature, as the ministers of the will of Īshvara, ruling, protecting, adjusting, guiding, with intelligence and power far greater than human, but still limited. The name, Deva, Shining or Radiant, very well describes their resplendent appearance, their bodies being formed of a subtle luminous matter, and hence flashing out light. They are concerned with

¹ *Rigveda*. clxiv. 46.

² *Manu*, xii, 119.

³ *Ibid*, 123.



the matter-side of nature, and the guidance of its evolution, and all the constructive energies studied by science are the energies of the Devas. On their work depend the fruits of all human activities concerned with production, in all its branches. Those who seek for material prosperity need their continual co-operation, and this co-operation is granted under quite definite laws. It may be obtained by a scientific knowledge of their methods of working, man falling in with their activities and thus sharing the result. Or it may be obtained from them by what is literally exchange, man supplying them with objects which facilitate their work, or which they enjoy, and they, in return, directing their energies, the energies of "nature," to suit his ends—as a strong man may help a weak man in the performance of a task. Or their increased co-operation may be won by prayers, accompanied by such acts as they approve, such as feeding the hungry, clothing the naked, etc. Or their services may be commanded by great Rishis and Yogis, who, by purity, knowledge, and austerity, have risen above them in the scale of being. Sometimes a man wins the favour of a Deva by some service done in this or a previous birth, and then all his efforts prosper, and he succeeds where others fail, and he is called "lucky." "Good luck" is the result of the working of Devas, and as their working is invisible, men think the

result is a chance, or accident. But it must be remembered that all Devas work within law, and not by arbitrary fancies. The sacrifices and offerings prescribed in the Vedas form a great occult system for obtaining and regulating this co-operation between Devas and men, whereby the work of both was carried on with the largest results.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।¹

"With this nourish ye the Devas, (and) may the Devas nourish you : thus nourishing each other ye shall obtain the greatest good."

"Nourished by sacrifice, the Devas shall give you (all) desired enjoyments."

And the reason is given :

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यः²

"From food creatures become ; from rain is the production of food ; from sacrifice rain proceedeth."

कांचंतः कर्मणां सिद्धिं यजन्त इह देवताः ।³

"They who desire success in action here worship the Devas."

¹ *Bhagavad-Gītā*. iii. 11, 12.

² *Ibid.* 14.

³ *Ibid.* IV. 12.

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But the benefits obtained from them are transient :

अन्तवत्तु फलं । ¹

“Transient indeed the fruit.”

Hence the worship of the Devas is not practised by men whose hearts are set on spiritual things. They worship Íshvara, rather than His ministers, either as Brahman, or as revealed in the Trimûrti, or in the Shaktis, or in such a Deva as Gaṇesha for learning, or in the Avatâras. But this will be further dealt with in Part II, Chapter V.

The Devas of the Elements—Ether, Air, Fire, Water and Earth—Indra, Vâyu, Agni, Varuṇa and Kubera, are the Five Devarâjas, Deva Kings, of these great departments of nature, Indra being the Chief Ruler. Under them are divided the great hosts of Devas. Thus the Sâdhyas, Vasus, Âdityas and Apsarâs are specially connected with Indra ; the Maruts with Vâyu ; the Yakṣhas, Gandharvas, Vidyâdharas, and Kînnaras with Kubera. Some have charge of the animal kingdom, as the Nâgas and Sarpas of snakes, the Suparṇâs of birds, etc.

Four great Gods rule the four quarters : Indra, Yama, Varuṇa and Kubera, as the protectors of mankind. Yama is the Lord of Death, the wise and gracious Deva who instructed Nachiketâ.

¹ *Ibid.* vii. 23.

The Asuras, the beings who are opposed to the Suras, or Devas, in their activity, embody the destructive energies of nature ; they are as necessary and as useful as the constructive, though on the surface opposed to them. They hinder and obstruct evolution, embodying the very essence of matter, Tamo-guṇa, inertia, resistance, and by that very resistance make progress steady and durable.

These creations belong to the invisible worlds, although, in their activities, they were to be closely connected with the visible—the worlds visible and invisible, indeed, forming the field of a vast evolutionary process—Samsâra, the World Process.

The order of the process in the physical world at its origination was : minerals, plants, animals, men. In the *Vishṇu Purāṇa* it is stated that while Brahmâ was meditating on creation—the three primary Prākṛita creations of Mahat, the elements and the indriyas, being over—the immovable creation, minerals and plants, appeared. Then followed the animal kingdom, called Tiryaksrotas. The creation of some Devas followed here, according to the *Purāṇa*, but they do not belong to the physical world, with which we are here dealing. Then came the creation of men. It must be remembered that while this is the fundamental order of evolution, many varieties occur in different kalpas, and

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accounts in the different books vary, within certain broad limits, since these great classes of beings overlap each other, so that new kinds of animals and plants appear long after man. The world in fact is ever-becoming along the four great lines, however much we may separate them for purposes of exposition.

The stages of evolution are very plainly given in the *Aitareya Brâhmaṇa*.

तस्य य आत्मानमाविस्तरां वेदाश्नुते हाविर्भूयः ।
ओ षधिवनस्पतयो यच्च किञ्च प्राणभृत् स आत्मानमा-
विस्तरां वेद । ओषधिवनस्पतिषु हि रसो दृश्यते ।
चित्तं प्राणभृत्सु । प्राणभृत्सु त्वेवाविस्तरामात्मा ।
तेषु हि रसोऽपि दृश्यते । न चित्तमितरेषु । पुरुषे त्वेवा
विस्तरामात्मा । स हि प्रज्ञानेन सम्पन्नतमः । विज्ञातं वदति ।
विज्ञातं पश्यति । वेद श्वस्तनम् । वेद लोकालोकौ । मर्त्ये-
नामृतम् ईप्सति । एवं सम्पन्नः । अथेतरेषां पशूनामशना-
पिपासे एवाभिविज्ञानम् । न विज्ञातं वदन्ति । न वि-
ज्ञातं पश्यन्ति । न विदुः श्वस्तनम् । न लोकालोकौ । त
पतावन्तो भवन्ति । यथाप्रज्ञं हि सम्भवाः ॥ ¹

“ He who knows the Âtmâ as Him (the Puru-
ṣha) in manifestation, he most enjoys that mani-
festation. Herbs and trees and all that bears life,
he knows as the Self in manifestation. In herbs
and trees Rasa (sap, life,) is seen, and mind in them
that have Prâṇa. In them that have Prâṇa, the

¹ *Aitareyâraṇyaka*. II. iii. 2.

Âtmâ is (more) manifest. In them, Rasa also is seen, while mind is not seen in the others. In man, the Âtmâ is (most) manifest ; he is most supplied with knowledge. He speaks that which he knows ; he sees that which he knows ; he knows what occurred yesterday ; he knows the visible and the invisible ; by the mortal he desires the immortal. Thus supplied is he. But of the others, animals, hunger and thirst are the only knowledge. They speak not the known ; they see not the known ; they know not what belongs to yesterday, nor the visible and the invisible. Only this much have they. According to the knowledge are the births."

On this Sâyaṇa comments as follows ;

“सच्चिदानन्दरूपस्य जगत्कारणस्य परमात्मनः कार्यभूताः सर्वेऽपि पदार्था आविर्भावोपाश्रयः । तत्राचेतनेषु मृत्पाषाणादिषु सत्तामात्रमाविर्भवति न चात्मनो जीवरूपत्वम् । ये तु ओषधिवनस्पतयो जीवरूपाः स्थावराः ये च श्वासरूपप्राणधारिणो जीवरूपा जङ्गमाः ते उभये अतिशयेन आविर्भावस्थानम् इति.....” ॥

“ All objects whatsoever, being of the nature of effects, are Upâdhis for this manifestation of the Supreme Self, Sat, Chit, Ânanda, the cause of the universe. In the unconscious, earth, stones, etc., only Sat is manifest, and the Âtmâ has not yet attained to the form of Jîva. The unmoving Jîvas, namely the herbs and trees, and also the moving



Jīvas, which have Prāṇa as breath, both these are stages of manifestation in a higher degree."

The student should note these passages, as it is currently supposed that the idea of evolution is of modern birth.

The work of Brahmā consisted in producing all the materials, as we have seen, and by His tapas, or meditation, he formed the archetypes of all living things. But we learn from the *Śhiva Purāṇa* and the *Viṣṇu Bhāgavata* that He needed the help of Viṣṇu in order to endow these forms with life, Viṣṇu being that aspect of Īshvara from whom the sustaining life, प्राणः, Prāṇaḥ, that is the life that holds forms together and preserves them as forms, together with चित्, Chit, consciousness, comes forth.

Moreover, it is further stated in the *Śhiva Purāṇa* that when these forms had been fully developed, Mahādeva was appealed to, and He gave immortality ; that is, He linked to the forms the Jīvātmās evolved in previous kalpas. This is generally referred to in the ascription of Ahamkāra to Rudra. These three great stages in the building of worlds—the work of Brahmā, creative of materials and of the ideal forms of all living beings ; the work of Viṣṇu, in breathing Prāṇa and Chit into these forms, and maintaining them in life ;

the work of Shiva in giving the eternal Jivâtmâs—should be clearly understood.

In *Manusmṛiti* nothing but hints of these details are given, only the name Brahmâ being used ; but it is indicated that He changed His form, divided Himself and produced Virât, who produced Svâyambhuva Manu, who then called forth the ten Maharṣhis, they in turn producing seven Manus. After that, These became the active and direct agents in creation, Brahmâ Himself disappearing after creating the worlds, a class of Devas (those connected with the great elements), and some other general fundamental principles and beings, and giving the Vedas. The account is very brief, and from its brevity somewhat difficult, but this summary of the World-Process is only introductory to the main object of the book.

The *Shiva Purâṇa*, as mentioned, gives the following details :

He (Brahmâ) emanated water first and therein sowed a handful of the seed which was His. The same grew up as an Egg, made up of the 24 tattvas. Brahmâ, who appeared as Virât, perceived the Egg becoming hard. This caused doubt in His mind and He gave Himself up to tapas. Thus He spent twelve years, concentrating His thought on Viṣṇu. Then Viṣṇu appeared and said : "I am pleased

with Thee ; ask what boon Thou desirest." Brahmâ said : " O Lord ! it is just as it should be, for I have been placed by Shiva in your charge. The world which Shiva commanded me to create is here, but I see it is motionless (jaḍa-rûpa) and material. So be thou, O Lord, as Life (Prâṇa) unto it, and make it conscious (chetana). Thus Brahmâ spoke, and Viṣṇu, following the directions Shiva gave, entered the Egg—His form being one of a thousand heads, a thousand ears, a thousand feet and hands—the Universal Puruṣha who touched heaven and earth and pervaded the Egg.

As Viṣṇu entered it, that Egg of 24 tattvas became full of life and consciousness (sa-chetana) from Pâtâla to Satya Loka.

Hari, the best of all Puruṣhas adorned the seat that is Satya, which He occupied. Brahmâ stood in the world of Tapas, while other Puruṣhas occupied the other worlds as became them. Brahmâ first created a number of sons born of the mind. But they all became ascetics. He created more again, but they also renounced the world. So He began to cry, out of annoyance. As He cried, Mahâdeva appeared. Because He came forth from Brahmâ's cry, He is called Rudra. Immediately on His appearance He addressed Brahmâ saying :

Brahmâ, what aileth Thee ? Tell that to Me and I will remove it."

"O Deva," answered Brahmâ, "there are obstacles in the way of further manifestation. Do thou therefore so ordain it, as may make it free from Impediments." When he heard this, Mahâdeva, the destroyer of all trouble, resolved to do what Brahmâ desired and said: "This creation of yours, I will make it everlasting."

So saying, Mahâdeva, the Lord who is Bliss, although known as Rudra, disappeared to Kailâsa with His gaṇaṣ. Then (with Shiva's help) Brahmâ created Bhṛigu and six other Ṛṣhis. He also from His lap caused Nârada to be born, from His shadow (chhâyâ) Kardama, and from His thumb Dakṣha. He made. Thus there appeared ten Ṛṣhis. And after Bhṛigu came Marîchi, whose son Kashyapa was. It is this Kashyapa who with his progeny filled the world.¹

In the *Viṣṇu Bhâgavata* the mention is in connection with the making of the World-Egg as an organised form, but, as said before, the process is similar on the large scale or the small. The point to be recognised is that Viṣṇu is the Organiser.

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणाः ।

यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम ॥

तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः ।

¹ *Shiva Purâṇa*, I. vi. 1-20.

सदसत्त्वमुपादाय चोभयं समुज्ज्वलदः ॥¹

"When these separated existences, the Bhūtas, Indriyas, Manas and Guṇas, were unable to create organisms (literally a dwelling-place, an Upādhi), O best of Brahma-knowers, then, mixing with each other, they were impelled by the power of Bhagavān (Viṣṇu), and, becoming both Sat and Asat, existent and non-existent evolved this."

The ten Maharṣhis, Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhṛigu and Nārada, were superhuman beings, who having obtained liberation in former kalpas, were called forth to aid in the direction of the World-Process, and who remain, superintending the destinies of the worlds, and will remain until Pralaya. Sometimes only seven are given this rank, Prachetas, Bhṛigu and Nārada not being included in the list. Sometimes others are added, as Dakṣha and Kardama.

The Kumāras, variously given as four, five, six and seven, are, as their name implies, Virgin Beings, ascetics, and they watch over the world. Shiva Himself took the form of one—Rudra or Nīla-lohita. Sanatkumāra, Sanandana, Sanaka and Sanātana are the four most often referred to. Ribhu, Kapila and Sana are also mentioned.

¹ *Loc. cit.* II. v. 32, 33.

To this brief sketch of the World-process it should be added that the early human races preceding the Āryan are often referred to under the names of Dānavas and Daityas, huge beings of enormous strength and energy, who carried on many a struggle with the Devas themselves. The Rākṣhasas were another race, more brutal in nature, usually malformed, huge, cruel, powerful, cannibals, the terror of milder races. They possessed, moreover, many magical secrets of a dark kind, which they used for terrorising and oppressing. All these have long entirely disappeared from the earth.

Such is the vast field of Samsāra, in which the pilgrim Jīvātmās wander, until, in some human form, they reach the knowledge of the Self, and obtain liberation.

The points to be remembered are :

1. The coming forth of the Many from Saguna Brahman and Mūlaprakṛiti by the power of Māyā, and their return at the close of the Day of manifestation.
2. The manifestation of Īshvara as the Trīmūrti, in the forms of Creation, Preservation, and Destruction, Brahmā, Viṣṇu and Shiva, with their Shaktis, Sarasvatī, Lakshmī, and Umā.
3. The work of Brahmā, forming the materials of the universe and the ideal types of all beings,

Suras, Asuras, minerals, plants, animals and men.

4. The work of Viṣṇu, giving Prāṇa and Chit, and hence making living organised forms possible, all such forms being preserved and maintained by Him.

5. The work of Shiva, breathing into these forms, when they arrive at the human stage, Jivāt-mās that have reached in previous kalpas a stage at which such highly organised bodies can be utilised by them, bodies in which Avidyā can be destroyed, and they can attain Vidyā.

6. The existence throughout the World-Process of lofty superhuman Intelligences, such as Rishis and Kumāras, intent on human welfare.

7. The past races on the earth, Dānavas, Dāityas, Rākṣhasas.

CHAPTER III.

REBIRTH.

सर्वाजीवे सर्वसंस्थे बृहन्ते
तस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा
जुष्टस्ततस्तेनामृतत्वमेति ॥ ¹

“In the vast Brahman-wheel, the source and support of all Jīvas, the Hamsa (the individual) is made to wander, thinking himself and the Ruler different. United with Him, he obtains immortality.”

Here, in a single shloka, we are given the reason of rebirth and its ending. Man wanders about in the universe so long as he thinks of himself as different from Īshvara; knowing himself to be one with Him, he obtains liberation.

In Shruti and Smṛiti, in Purāṇa and Itihāsa, the Self in man is declared to be of the nature of Brahman.

ततः परं ब्रह्म परं बृहन्तं
यथा निकायं सर्वभूतेषु गूढं ।

¹ *Shvetāśhvataraop.* i. 6.

are born of evil people, such as He had just been describing as *âsuric*. The law is that when a man has so degraded himself below the human level that many of his qualities can only express themselves through the form of a lower creature, he cannot, when his time for rebirth comes, pass into a human form. He is delayed, therefore, and is attached to the body of one of the lower creatures, as a co-tenant with the animal, vegetable or mineral *Jiva*, until he has worn out, exhausted, the bonds of these non-human qualities and is fit to again take birth in the world of men. A very strong and excessive attachment to an animal may have similar results, where the man should be far beyond such exaggerated fondness.

The points to be remembered are :

1. The *Jivâtma* is Brahman, as a seed is the tree, and remains as a wanderer in *Samsâra* till he realises his own nature.
2. There is continuity of forms, by a new form separating from an old and leading an independent existence ; and continuity of life in each evolving *Jivâtma*.
3. The *Jivâtma*, embodied in a form, experiences through that form, throws it away when outworn, reaps his reward in the invisible worlds, and returns to the visible.

4. The Jivâtmâ may be detained in animal forms by self-degradation.

5. There are three stages of the evolving Manas: (a) subjection to Kâma; (b) conflict with Kâma; (c) triumph over Kâma and development of the higher intellectual powers.

6. Buddhi is evolved, and liberation is reached.

7. There are three paths to liberation, Jñâna Bhakti, and Kriyâ, and these finally blend.

CHAPTER IV.

KARMA.

Karma literally means action, but as every action is triple in its nature, belonging partly to the past, partly to the present, partly to the future, it has come to mean the sequence of events, the law of causes and effects, the succession in which each effect follows its own cause. The word Karma, action simply, should however remind us that what is called the consequence of an action is really not a separate thing but is a part of the action, and cannot be divided from it. The consequence is that part of the action which belongs to the future, and is as much a part of it as the part done in the present. Thus suffering is not the consequence of a wrong act, but an actual part of it, although it may be only experienced later. A soldier is sometimes wounded in battle, and in the excitement does not feel any pain; afterwards, when he is quiet he feels the pain; so a man sins and feels no suffering, but later the suffering makes itself felt. The suffering is not separated from the wound,

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any more than heat from fire, though experienced as a result.

Hence all things are linked together indissolubly, woven and interwoven inseparably ; nothing occurs which is not linked to the past and to the future.

अकारणं कथं कार्यं संसारेऽत्र भविष्यति ।¹

“ How shall there be in this Samsāra an uncaused action ? ”

The Jīvātmā, then, comes into a realm of law and must carry on all his activities within law. So long as he does not know the law in its various branches, called the laws of nature, he is a slave, tossed about by all the currents of natural energies, and drifting whithersoever they carry him ; when he knows them, he is able to use them to carry out his own purposes.

So a boat without oars, sails, or rudder is carried about helplessly by the winds and currents, and the sailor finds himself drifting along under the press of forces he can neither change nor direct. But a clever sailor, with oars, sails and rudder, can send along his boat in any direction he pleases, not because he has changed the winds and the currents, but because he understands their directions, and can

¹ *Devī Bhāgarata*. I. v. 74.

use those that are going in the direction he wants, and can play off, the one against the other, the forces that oppose him. So can a man who knows the laws of nature utilise those whose forces are going his way and neutralise those which oppose. Therefore is knowledge indispensable ; the ignorant are always slaves.

It must be remembered that a law of nature is not a command to act in a particular way, but only a statement of the conditions within which action of any kind can be done. "Water boils at 100°C under normal pressure." This is a law of nature. It does not command a man to boil water, but states the conditions under which water boils at 100°C . *If he wants boiling water at that temperature* these are the conditions which are necessary. If he is on a high mountain where the pressure is much less than the normal, his water will boil at a temperature not sufficiently high for cooking purposes. How then does the law help him? It tells him how to get his boiling water at 100°C by increasing the pressure ; let him shut his water up in a pot from which the steam cannot escape, and so add to the pressure the weight of the steam given off, till the temperature of the water rises to 100° . And so also with every other law of nature. The laws state conditions under which certain results follow. According to the results desired many

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| 4. षोडशी | Ṣhoḍaṣhî. |
| 5. वाजपेयः | Vājapeyaḥ. |
| 6. अतिरात्रः | Atirātraḥ. |
| 7. आप्तोर्यामः | Āptoryāmaḥ. |

In these sacrifices Brāhmaṇa priests must be employed, the number varying with the sacrifice, the man on whose behalf they are offered being called the यजमानः, Yajamānaḥ; the husband and wife light the three sacred fires—the Āhavanīya fire on the east, for offerings to the Devas; the Dakṣhiṇa fire on the south, for performing the duties to the Pitṛis; the Gārhapatya fire on the west; sometimes a fourth is mentioned, the Anvāhārya—and these are not allowed to go out; this is the Agnyādhāna ceremony. All the Shrauta sacrifices are offered in these.

According to some authors the domestic or household—the Āvasathya or Vaivāhika—fire is lighted by the student on his return home when his pupilage is completed, but on this point there are many varieties of custom. The Pāka-yajñas are offered in the household fire.

A description of the daily life of a Brāhmaṇa is given in the *Āhnika Sūtravali*,¹ and may be summarised as follows :

¹ Edited by Pandit Vaidyanārāyaṇa Viṭṭhala.

shows to the utilitarian that there is no ultimate good for any which is not also good for all, that there is no question of majority and minority, but of unity, and that the sanction of morality lies in this very unity of interests, this identity of nature

We have, then, as the basis of morality in the Sanātana Dharma, the recognition of the Unity of the Self, and therefore the establishment of mutually helpful relations between all separated selves. Every moral precept finds its sanction in this Unity and we shall presently see that the Universal Love which is the expression of the Unity, is the root of all virtues, as its opposite is the root of all vices.

Universal Brotherhood has its basis in the Unity of the Self. Men are divided by their Upādhis, both dense and subtle, but they are all rooted in the one Self. Only this teaching, when generally realised, can put an end to wars, and serve as a foundation for peace. This alone can eradicate racial and national hatred, put an end to mutual contempt and suspicion, and draw all men into one human family, in which there are elders and youngers, indeed, but no aliens.

Nor, indeed, can the Brotherhood based on the Unity of the Self be limited to the human family. It must include all things within its circle, for all things, without exception, are rooted in the Self. In the tenth Adhyāya of the *Bhagavad-Gītā* Śrī Kṛṣṇa



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declares :

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामेत एव च ॥ ¹

"I am the Self, O Guḍākesha, seated in the heart of all beings; I am the beginning, the middle, and also the end of beings."

He then names Himself as many objects, as sun and moon, as mountain and tree, as horse and cow, as bird and serpent, and many others, and sums up in one all-embracing declaration :

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ²

"Whatsoever is the seed of all beings that am I, O Arjuna !, nor is there aught, moving or unmoving, that may exist bereft of Me."

Over and over again He insists on the all-importance of this recognition of the Unity of the Self and of the presence of the Self in each and all.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

चिन्त्यत्स्वचिन्त्यन्तं यः पश्यति स पश्यति ॥

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मना ऽऽत्मानं ततो याति परां गतिम् ॥

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¹ Bhagavad Gītā. x. 20,

² Ibid. 39.

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यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥¹

"Seated equally in all beings, the Supreme Īshvara, indestructible within the destructible—he who thus seeth, he seeth.

"Seeing, indeed, everywhere the same, Īshvara equally dwelling, he doth not destroy the Self by the self, and thus reacheth the supreme goal.

* * *

"When he seeth the diversified existence of beings as rooted in One, and proceeding from It, then he reacheth Brāhman."

All human relations exist because of this Unity, as Yājñavalkya explained to his wife Maitreyī when she prayed of him the secret of immortality.

न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनः
कामाय पतिः प्रियो भवति ।²

"Behold ! not indeed for the love of the husband is the husband dear : for the love of the Self is the husband dear."

And so with wife, sons, property, friends, world and even the Devas themselves. All are dear because the One-Self is in all.

¹ *Bhagavad-Gītā* xiii. 27, 28, 30.

² *Bṛihadāraṇyakaop.* IV. iv. 5.

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति
आत्मनस्तु कामाय सर्वं प्रियं भवति ।

"Behold ! not for the love of the all the all is dear, but for the love of the Self verily the all is dear."

घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढं ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

"Having known the Auspicious, the exceedingly subtle, hidden in all beings, like cream in butter, having known the Supreme God, the one Pervader of the universe, he is freed from bonds."

But it is useless to multiply texts, when the Shruti at every step proclaim the truth. In this and in this alone is the sure Basis of Morality; for this Unity of the Self is the real cause and explanation of Love ; One Self, embodied in many forms, ever seeking to draw the forms together in order to again realise Its own unity. This is why the cognition of the Unity of the Self by the Reason, which is Wisdom, shows itself in a world of separate forms as Love. So also the many-ness of the Not-Self is the cause and explanation of Hate, each separate form setting itself up against others. The full significance of this will be seen by the student on maturer study ; but he should grasp the

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2 *Shvetāshvatarop.* iv. 16.

He should wake up in the Brâhma-muhûrta¹ and think of Dharma and Artha, of the evils of the body, and of the Vedas. At the dawn he should rise, follow the Shaucha rules, and take his bath, then performing Sandhyâ. Then he should perform the Agnihotra, and worship the Devas and the Gurus (teacher and parents). After this he should study the Vedas and Vedângas. Then he should work for those dependent on him—parents, guru, wife, children, relatives, friends, the aged, infirm, and friendless poor, and those who have no means. Then he should bathe, perform the mid-day Sandhyâ, feed the Pitris, Devas, men and animals, and take his own meal. After this he should read Purâṇas, Itihâsa, and Dharmashâstras, avoiding idle talk and discussion. Then he should go out, visit temples and friends, returning to his evening Sandhyâ and Agnihotra. After this he should eat, attend to any family duties, and finally, after a brief reading of the Vedas, retire to bed. Any special duty should be attended to when it presents itself; as to these no rule can be laid down.

The general principle of this is that a man's life should be orderly, regulated, and balanced, due time being given to each part of his duty so that

¹ There are thirty Muhûrtas in 24 hours, a Muhûrta being 48 minutes. The Brâhmanuhûrta is the third Muhûrta of the last quarter of the night.

none should be slighted or omitted, and none allowed to monopolise his time. Above all he should realise the idea that man has no separate individual existence, but is indissolubly linked with the universe, and his whole life must be a life of sacrifice and duties, if he is to fulfil the very law of his being. Such deliberate regulation of life is wise—necessary, even, if the most is to be made of life—and conduces to peacefulness and absence of hurry. In modern life the details cannot be carried out but the general principle of regularity, balance and a sustained spirit of self-sacrifice and duty should be maintained, so that all-round and harmonious progress may be made.

CHAPTER V.

WORSHIP.

We have already seen that the work of the Devas was recognised and duly honored among the Āryans, and that the duty of sacrificing for their support was regularly performed. But the truly religious man's relations with the invisible Powers are not confined to these regular and formal sacrifices. Īshvara Himself, the Supreme Lord, will attract the heart of the thoughtful and pious man, who sees, beyond these many ministers, the King Himself, the ruling Power of His universe, the life and support of Devas and men alike. It is towards Him that love and devotion naturally rise—the human spirit, who is His offspring, a fragment of Himself, seeking to rise and unite himself to his Parent. These feelings cannot find satisfaction in sacrifices offered to Devas, connected as they are with the outer worlds, with the Not-Self; they seek after the inner, the deepest, the very Self, and remain craving and unsatisfied until they rest in Him.

Worship is the expression of this craving of the part for the whole, of the separate for the One, and is not only due from man to the source of his life, but is a necessary stage in the evolution of all those higher qualities in the Jivâtma which make possible his liberation and his union with the Supreme. An Object of worship is therefore necessary to man.

That Object will always be, to the worshipper, the Supreme Being. He will know intellectually that the Object of his worship is a Form of manifestation of the Supreme, but emotionally that Form is the supreme—as in truth it is, although the Supreme includes and transcends all forms.

Now a Form is necessary for worship. The Nirguṇa Brahman, the Absolute, the All, cannot be an Object of worship. It is not an Object, but is beyond all Subject and Object, including all, inseparate. But from THAT

वाचो निवर्तन्त अप्राप्य मनसा सह ॥¹

“Words return with the mind, not having reached.”

Words fall into silence, mind disappears, It is all in all.

The Saguṇa Brahman may be the Object of worship for those whose minds are of a metaphysical

¹ *Taittiriyaop.* II. iv. I.

nature, and who find rest and peace in the contemplation of Brahman in His own nature as Sat-Chit-Ânanda, the Universal Self, the One, the Supreme. Such contemplation is worship of a lofty kind, and is peculiarly congenial to philosophic minds, who find in it the sense of peace, rest, unity, which they cannot feel in any more limited conception. But to most it is easier to rise to Him through His manifestation as the Lord and Life of His worlds, or through one of the manifestations, as Mahâdeva, Nârâyana, or more concrete yet, Shrî Râma or Shrî Kṛishṇa, or other embodiment. These arouse in them the Bhakti, the love and devotion, which the other conception fails to stir, and all the tendrils of the human heart wind themselves round such an image, and lift the heart into Ânanda, into bliss unspeakable.

Whether one of these two ways is the better is an oft-disputed question, and the answerers on either side are apt to be impatient with those on the other, intolerant of the uncongenial way. But the answer has been given with perfect wisdom and all-embracing comprehension by Shrî Kṛishṇa Himself. Arjuna was troubled by the question, five thousand years ago, and put it to his divine Teacher :

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

conditions be arranged, and, given the conditions, the results will invariably follow. Hence law does not compel any special action, but only renders all actions possible, and knowledge of law is power.

The Jīvâtma, as we have seen, is three-fold in his nature; he consists of Ichchhâ, Jñâna and Kriyâ, Will, Wisdom and Activity. These, in the lower world of upâdhis, of forms, express themselves as Desire, Knowledge and Action, and these three fashion a man's Karma, and each works according to a definite law.

Desire stands behind Thought, stimulating and directing it; Thought, energised and determined by Desire, stands behind Action, expressing itself therein in the world of objects.

काममय एवायं पुरुष इति स यथाकामो भवति
तत्कृतुर्भवति । यत्कृतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते
तदभिसम्पद्यते ॥ ¹

"Man verily is desire-formed; as is his desire, so is his thought; as (his) thought is, so he does action; as he does action, so he attains."

On which shloka Shaṅkara comments that Desire is the root of the world.

¹ *Bṛihadâraṇyakop.* IV. iv. 5.

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¹ *Ibid.*, 6.

² *Bhagavad-Gītā*, v.

desires fruit, he is bound by his attachment to that fruit, and is said to have "good or bad Karma" according as the fruit is pleasant or painful. When a man understands this law, he can watch over his desires, and allow them to attach themselves only to objects the possession of which will yield happiness ; then, in another life, he will have opportunities of attaining them, for they will come and place themselves in his way. This is the first law, belonging to the desire-nature.

The second law concerns the mind.

2. Mind is the creative power, and a man becomes that which he thinks.

अथ खलु ऋतुमयः पुरुषो यथाऋतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति । ¹

"Now verily man is thought-formed² ; as a man thinketh in this world, so, having gone away hence, he becometh."

As Brahmā created by meditation, so does Manas, which is His reflection in man, have creation as its essential activity ; Brahmā embodies Kriyā, activity, but we find that his activity consisted in meditation, thought, and this gave birth to the worlds ; hence action is only thought thrown outwards, objectivised, and a man's actions are only

¹ *Chhândogya*. III. xiv. 1.

² The word is ऋतु.

his past thoughts materialised. As Brahmā created His world, so Manas creates his vehicles, and by the same means, thought. Character, the nature of the man, is thought-created ; this is the first of the three factors of Karma. What the man essentially is in himself, that is the outcome of his thinking. As he is thinking now, so hereafter he will himself be. If he thinks nobly, he will become noble ; if he thinks basely, he will become base. Thus knowing, a man can deliberately shape his character, by dwelling in his mind on all that is good and pure and elevating, and driving out of it all that is evil, foul, and degrading. This is the second law, belonging to the mind.

The third law concerns action.

3. Circumstances are made by actions.

यथा यथा कर्मगुणं फलार्थी
करोत्ययं कर्मफले निविष्टः ।
तथा तथायं गुणसंप्रयुक्तः
शुभाशुभं कर्मफलं भुनक्ति ॥ ¹

“Devoted to the fruits of acts, whatever kind of acts a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys, partake of their character. Like fishes going against a current of water, the acts of a past life

¹ *Mahābhārata*, Shānti Parva, cci. 23.



"Let a Brâhmaṇa's be auspicious, a Kshatriya's full of power, a Vaishya's connected with wealth, and a Shûdra's with lowliness.

"A Brâhmaṇa's implying happiness ; a Kshatriya's protection ; a Vaishya's, prosperity ; a Shûdra's, service.

"Women's easily pronounceable, not harsh, with a clear meaning, pleasing, auspicious, ending in a long vowel, (soft) like the utterance of a benediction."

In the sixth month comes the Annaprâshanam, the first feeding with solid food, with the *Rigveda* mantras, IV. xii. 4, 5 ; IX. lxvi. 19 ; and I. xxii. 15.

In the first or third year—or, according to the *Gṛihya Sûtras*, in the fifth for a Kshatriya and the seventh for a Vaishya—the Chûḍâkaraṇam, the tonsure, or shaving of the head, is performed.

The Karṇavedha, or ear-boring ceremony, is performed at the fifth or seventh year, or even later. In Southern India it is sometimes performed on the twelfth day after birth or at the close of the first year, or with the Chûḍâkaraṇam. It is not mentioned in the authoritative lists of Samskâras, but in modern Indian life it is regularly performed.¹

See *Pâraskara Gṛihya-Sûtra*, II. i, and *Gadâdhara-Bhâshya* thereon.

By these ceremonies the young body is constantly harmonised and guarded, and says Yājñavalkya :

एवमेनः शमं याति बीजगर्भसमुद्भवम् ।¹

"Thus is the sin (hereditary defect) arising from defect of seed and embryo allayed."

These Samskâras belong to the child-stage of life. With the next, the Upanayanam, the stage of youth may be said to begin. The lad is now to put away the toys of childhood, and is to begin the life of study which is to fit him to take his place in the world.

The Upanayanam is the ceremony of the investiture with the sacred thread, the initiation which is the "second birth", given by the Âchârya, and which constitutes the boy a द्विजः, Dvijah, twice-born.

कामान्माता पिता चैनं यदुत्पादयतो मिथः ।

संभूतिं तस्य तां विद्याद्यद्योनावभिजायते ॥

आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।

उत्पादयति सावित्र्या सा सत्या साऽजराऽमरा ॥

"That the father and mother give birth to him from mutual desire, so that he is born from the womb, let this be known as his physical birth.

¹ *Loc. cit.* i, 13.

² *Manusmriti*, ii. 147. 148.

are flung back on the actor. The embodied creature experiences happiness for his good acts, and misery for his evil ones."

नाबीजाज्जायते किञ्चित् नाकृत्वा सुखमेधते ।

सुकृतैर्विन्दते सौख्यं प्राप्य देहक्षयं नरः ॥ ¹

"Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness."

If a man spread happiness round him, he will reap happiness hereafter ; if he spread misery, he will reap misery. Thus knowing the law, he can prepare for himself favourable or unfavourable circumstances, as he prepared a good or bad character, and pleasure-giving or pain-giving objects. This is the third law, belonging to actions.

These three laws cover the making of Karma, for the Jivâtma consists of Will, Wisdom and Activity, and these show themselves in the world by desires, thoughts and actions. When we have divided the factors in a man's destiny into opportunities, character—or capacities—and surrounding circumstances, we have covered them all. Nothing else remains.

We find, then, that we are always making new Karma, and experiencing what we have made in

¹ *Ibid.*, cxcxi. 12.

the past. We are obliged to act now in the conditions we have created in our past ; we have only the opportunity of obtaining the objects then desired ; of using the capacities then created ; of living in the circumstances then made. But the living Jivâtma, that then desired, thought and acted, is still the same powerful agent as he then was, and can put out his powers within the limits he has made, can modify and slowly change them, and create better conditions for the future. Therefore Bhîshma places exertion above destiny.

A view of Karma that paralyses human effort is a crude and mistaken one, and men should see in Karma a guide, and not a paralysing, of action.

One very commonly felt difficulty in connection with Karma is this : men ask : " If I am destined by my Karma to be bad or good, to do this or that to do it, it must be so ; why then make any effort ? " The fallacy of this line of thought should be very clearly understood, if the above has been grasped, for it turns upon a complete misunderstanding of the nature of Karma. The effort is part of the Karma, as much as the goodness or badness ; Karma is not a finished thing awaiting us, but a constant becoming, in which the future is not only shaped by the past but is being modified by the present. If a man desires to be good, he is putting forth an energy which presently will make

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him good, however bad he may be now. A man is not a helpless being, destined by his Karma to be either bad or good, but he becomes that which he daily chooses as desirable—badness or goodness. He always is, and always must be, making efforts, merely because he is alive, and his only choice lies in making an effort to move in one direction rather than in another; his quietude is merely a choice to let past choices have their way, and to go in accordance with them. He does not eliminate the element of choice by doing nothing; he simply chooses doing nothing. A man has only to desire, to think, to act, and he can make his Karma what he chooses. Thus the Gods have risen to their high estate, and thus may others rise.

कर्मणेन्द्रो भवेज्जीवो ब्रह्मपुत्रः स्वकर्मणा ।
 स्वकर्मणा हरेर्दासो जन्मादिरहितो भवेत् ॥
 स्वकर्मणा सर्वसिद्धिममरत्वं लभेद् ध्रुवम् ।
 लभेत् स्वकर्मणा विष्णोः सालोक्यादिचतुष्टयम् ॥
 सुरत्वञ्च मनुत्वञ्च राजेन्द्रत्वं लभेन्नरः ।
 कर्मणा च शिवत्वञ्च गणेशत्वं तथैव च ॥

“By his Karma may a Jiva become an Indra, by his Karma a son of Brahmā. By his Karma he may become Hari's servant, and free from births.

"By his Karma he may surely obtain perfection, immortality. By his Karma he may obtain the fourfold (Mukti), Sâlokya and the rest, connected with Viṣṇu.

"Godhood and manhood and sovereignty of a world-empire may a man obtain by Karma, and also the state of Shiva and of Gaṇesha."

The main thing is to see in Karma not a destiny imposed from without, but a self-made destiny, imposed from within, and therefore a destiny that is continually being re-made by its maker.

Another mistake sometimes made as to Karma is that which leads a person to say respecting a sufferer: "He is suffering his Karma; if I help him I may be interfering with his Karma." Those who thus speak forget that each man is an agent of the Karma of others, as well as an experiencer of his own. If we are able to help a man, it is the proof that the Karma under which he was suffering is exhausted, and that we are the agent of his Karma bringing him relief. If we refuse to carry the kârmic relief, we make bad Karma for ourselves, shutting ourselves out from future help, and some one else will have the good Karma of carrying the relief and so ensuring for himself aid in a future difficulty. Further, "if's" and "may be's" are no ground for action; "If I do not help him I may be

A4



B4



interfering with his Karma," is as valid an argument as "If I help him." Action should be based on what we *know*, and we know it is right and good to help others; it is constantly commanded by the wise. Only a full and clear knowledge of the causes in the past resulting in the suffering of the present could justify refusal to help on karmic grounds.

Karma is said to be the three kinds—प्रारब्धं, Prârabdham, सञ्चितं, Sañchitam, and वर्त्तमानं Vartamânam, called also आगामि, Âgâmi. Prârabdha Karma is that which is ripe for reaping and which cannot be avoided; it is only exhausted by being experienced. Sañchita Karma is the accumulated Karma of the past, and is partly seen in the character of the man, in his powers, weaknesses and capacities. Vartamâna Karma is that which is now being created.

अनेकजन्मसंजातं प्राक्तनं सञ्चितं स्मृतम् ॥

... ..

क्रियमाणञ्च यत् कर्म वर्त्तमानं तदुच्यते ॥

सञ्चितानां पुनर्मध्यात् समाहृत्य कियत् किल ।

देहारम्भे च समये कालः प्रेरयतीव तत् ।

प्रारब्धं कर्म विज्ञेयं.....¹

"That which was in the olden time (प्राक्तन)

¹ *Devî-Bhâgavata*, VI. x. 9, 12, 13, 14.

produced in many births, is called Sañchitam.....

"That Karma which is being done, that is called Vartamāna.

"Again, from the midst of the Sañchitas is selected a portion, and, at the time of the beginning of the body, Time energises this : it is known as Prârabdha Karma "

The Sañchita Karma is the Karma which is gathered, collected, heaped together. It is the mass which lies behind a man, and his tendencies come from this. The Vartamāna Karma is the actual, that which is now being made for the future, or the Âgâmi, the coming Karma ; while the Prârabdha Karma is that which has begun, is actually bearing fruit.

Now this Prârabdha Karma is, as said in the shloka above-quoted, selected out of the mass of the Sañchita Karma. In Vedântic literature it is sometimes compared to an arrow already shot. That which is sufficiently congruous to be worked out in one physical body is selected by the Devas who rule this department of nature, and a suitable physical body is built for it, and placed with the parents, nation, country, race, and general surroundings, necessary for the exhaustion of that Karma.

Prârabdha Karma, as said above, cannot be changed ; it must be exhausted by being experi-

enced. The only thing that can be done is to take it as it comes, bad or good, and work it out contentedly and patiently. In it we are paying our past debts, and thus getting rid of many of our liabilities.

प्रारब्धकर्मणां भोगादेव क्षयः ।

"The exhaustion of Prârabdha Karma is possible only by the suffering of the consequences of it....."

Sañchita Karma may be largely modified by the additions we make to it: vicious tendencies can be weakened, virtuous ones can be strengthened, for with every thought, desire and action we are adding to that which will be the Sañchita Karma in our next birth.

Vartamâna Karma may, to a great extent, be destroyed in the same life, balanced up, by one who deliberately expiates a wrong done by restitution, voluntarily paying a debt not yet due, instead of leaving it to fall due at a future time.

There remains the question: how can a man become free from Kârma?

From the general Karma of the universe he cannot be freed so long as he remains in the universe; Devas, men, animals, plants, minerals, all are under the sway of Karma; no manifested life can

escape from this everlasting law, without which the universe would be a chaos.

ब्रह्मादीनां च सर्वेषां तद्वशत्वं नराधिप ॥¹

"All, Brahmā and the rest, are under its sovereign rule, O king!"

If a man would escape this universal Karma, he must go out of the universe—that is he must merge in the Absolute.

But a man may escape from the wheel of births and deaths, and yet remain manifested so long as Īshvara chooses to manifest, by ceasing to create fresh Karma and by exhausting what already exists. For the tie that binds man to the wheel is desire, and when desire ceases man creates no more bonds:

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥²

"When all the desires hidden in the heart are loosed, then the mortal becomes immortal, then he here enjoys Brahman."

Such is the re-iterated teaching of the Shruti. Again, we read in the *Bhagavad-Gītā*:

अस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः परिडितं बुधाः ॥

¹ *Devī Bhāgavata*, I.V. ii. 8.

² *Kāthop.* II. vi. 14.

... ..
 गतसंगस्य मुक्तस्य ज्ञानावास्थितचेतसः ।
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥¹

"Whose works are all free from the moulding of desire, whose Karma is burned up in the fire of wisdom, him the wise have called a Sage....."

"From one with attachment dead, free, with his thoughts established in wisdom, working for sacrifice (only), all Karma melts away."

Then freedom is achieved, and the man may either remain, as the Rishis have remained, to aid in the evolution going on in the Brahmāṇḍa or may sink to rest.

The points to be remembered are :

1. The nature of action and its consequence.
2. The nature of law.
3. The three laws which make the Karma of the Jivâtma.
4. The relation between exertion and destiny.
5. The three kinds of Karma.
6. The ceasing of individual Karma.

¹ *Loc. cit.* iv. 19. 23.

CHAPTER V.

SACRIFICE.

As far-reaching as the Law of Karma is the Law of Sacrifice, the Law by which the worlds were builded, the Law by which they are maintained. All lives can only be supported by absorbing other lives : जीवो जीवस्य जीवन्म् ; all forms can only be preserved by absorbing other forms. Sacrifice permeates all religion as it permeates the universe. Says Shri Kṛiṣṇa :—

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुहसत्तम ॥ ¹

“This world is not for the non-sacrificer : how then the other ? O best of the Kurus !”

The Sanātana Dharma has incorporated this Law into its very essence ; all the Shrutis declare it ; all the Smritis inculcate it ; the Purāṇas and the Itihāsa are full of it ; the Śhaḍaṅgas circle round it ; the Six Darsanas lay it down as the pathway to be trodden ere knowledge can be gained.

We shall see in Part II how sacrifices pervade

¹ *Mahābhārata*. iv. 31.

the whole life of the true Âryan; we are here concerned with the general principle, not with the specific applications.

Creation began with sacrifice:

ॐ उषा वा अश्वस्य मेध्यस्य शिरः ।¹

"Om! The dawn verily (is) the head of the sacrificial horse."

The dawn is explained as the beginning of the Day of Brahmâ, the day of creation. Then is the great horse sacrifice, the horse, whose body is the universe, the sacrifice of The One who carries the Many—Devas, Gandharvas, Asuras, Men—as the next shloka says. And then the Upanishat goes on to describe the beyond, when there was not anything, and the building of the universe.

So also in the *Rigveda* the *śrīg* out Puruṣa Sūkta describing the sacrificial slaying of Puruṣa tells how all creatures were formed from the fourth of Him offered up as "victim" in "that great general sacrifice," three-fourths remaining in heaven as the Eternal Life.

The great sacrifice involved in creation is beautifully described in the *Shata-patha Bráhmana*.

ब्रह्म वै स्वयम्भूस्तपोऽतप्यत ।

1 *Bṛihadâraṇyakop.* I. i. 1.

2 *Loc. cit* X. 90.

तदैक्षत न वै तपस्यानन्त्यमास्ति हन्त अहं भूतेष्वा-
त्मानं जुह्वानि भूतानि च आत्मनि इति ।
तत्सर्वेषु भूतेष्वात्मानं हुत्वा भूतानि च आत्मनि
सर्वेषां भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्यैत् ।¹

“Brahma, the Self-existent, performed tapas. He considered: ‘In tapas there is no infinity. Come let me sacrifice myself *in* living things and all living things in myself.’ Then having sacrificed himself in all living things and all living things in himself, he acquired greatness, self-effulgence and lordship:”

Manu also declares that Brahmā created यज्ञ सनातनम्² “the eternal sacrifice” ere He drew forth the Veda.

This profound teaching, that Īshvara sacrificed Himself ~~not for~~ to create His universe, means that He ~~lost~~ best of Himself in matter,—technically died—in a Dhar that His life might produce and sustain a multiplicity of separate lives. Every life in His universe is a part of His life सन्नेवांशः “a portion of Myself.”³ Without this sacrifice, the universe could not come into existence. As a fourth part only of Puruṣha is said to suffice for the bringing forth of all beings, so Shri Kṛishṇa says :

¹ *Loc. cit.* XIII. vii. 1. ² *Loc. cit.* i. 22.

³ *Bhagavad-Gītā*, xv. 7.

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥¹

"Having pervaded all this universe with a portion of Myself, I remain."

Ishvara is far more than His universe, but it is wholly contained in Him, lives in His life, is composed of His substance.

Shrī Kṛiṣṇa tells how Prajāpati सहयज्ञाः प्रजाः सृष्ट्वा,² "having emanated mankind together with sacrifice," bade man find in sacrifice his Kāmadhuk, the cow whence each could milk the objects he desired. So action is essentially rooted in sacrifice :

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ।³

"The pouring out which caused the birth of beings is called Karma."

"The pouring out" is the pouring out of life, which alone enabled separate beings to live, and this pouring out is that same sacrifice described in the Puruṣha Sūkta. So thoroughly has this been recognised that Karma has become the general name for sacrifices, and Karma-kānda is the name which covers all sacrificial rites.

The essential idea of sacrifice, then, is the pouring out of life for the benefit of others ; such pouring out is the law by which life evolves : it is im-

¹ *Ibid.*, x, 42.

² *Ibid.*, iii, 10.

³ *Ibid.*, viii, 3.

posed on the lower creation by strife and continual combats ; its voluntary acceptance by self-sacrifice is the crowning glory of man. Hence all man's higher evolution is marked out by self-sacrifice, by sacrificing himself and all his actions to the Supreme man obtains liberation.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि काँतेय तत्कुरुष्व मदर्पणम् ॥

शुभाशुभफलैरेव मोक्ष्यसे कर्मबन्धनैः ।¹

"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me.

"Thus thou shalt be liberated from the bonds of action, (yielding) good and evil fruits."

Let us see how the Law of Sacrifice is seen in the physical world.

The Life in the mineral kingdom evolves as the mineral forms in which it dwells are broken up to nourish plants of every kind. The mineral forms perish to feed the Life in the vegetable kingdom, and the Life in the mineral forms has grown more complex and developed by this sacrifice.

The Life in the vegetable kingdom evolves by the sacrifice of the lower plants to nourish the

¹ *Bhagavad-Gītā*. ix. 27-28.



higher, the countless annual plants perishing to enrich the soil in which trees grow. Myriads of others are eaten by animals, and their forms go to build up animal bodies, in which the Life has fuller scope.

The Life in part of the animal kingdom evolves by the sacrifice again of the lower forms to the higher, and also to the maintenance of the human kingdom, within which also the weak are devoured by the strong in the savage state. But here gradually, with increasing development of the animals to keen sensibility, and with the development of conscience and sympathy in man, another form of the law appears, and man begins to refuse to sacrifice to the support of his own life those who share with him the feelings of pleasure and pain. He first revolts against cannibalism—eating his own kind—and then against eating his weaker brothers in the animal kingdom. He realises that the divine nature in him develops by sacrifice of himself to others, and not by the sacrifice of others to himself. He lessens as much as he can his demands on the lives of others, and increases as much as he can his own sacrifices for them. So long as a man identifies himself with his body, he is always trying to take, to absorb, because the body continues only by such taking and absorbing. When he identifies himself as the Self, he is always trying to give, to

pour out, because the joy of the Self is in forth-pouring. On the Pravṛtti Mārga he takes; on the Nivṛtti Mārga he gives. Thus evolves the life of man.

The alphabet of the lesson of sacrifice was taught to man by the Ṛishis who watched over the Āryan race in its infancy. They did not attempt to teach men the full lesson of self-surrender, but merely laid down for them a system of sacrifices, in which they should sacrifice some of their possessions with a view to their large increase in the future; the firm grasp with which a man grips the objects on the maintenance of which his life in the body depends was slowly loosened by the sacrifice of some of them, the return for this not being immediate but lying in the future.

आवां राजानावध्वरे ववृत्यां हव्येमिरिन्द्रावरुणा नमोमिः ।
अस्मे इन्द्रावरुणा विश्ववारं रयिं धत्तं वसुयन्तं पुरुनुम ॥
इयमिन्द्रं वरुणमष्ट मे गीः प्रावत्ताके तनये तूतुजाना ।¹

"O Kings! Indra, Varuṇa, to this our sacrifice be ye turned by offerings and homage:

"O Indra, Varuṇa, plenteous wealth and food and blessing give us:

"This my song may it reach Indra, Varuṇa, and by its force bring sons and offspring."

¹ *Rigveda*. VII, lxxxiv 1, 4, 5,

Such prayers are found on every page of the *Samhitās*, and thus were men taught to sacrifice what they valued for a future gain.

By these sacrifices they were also taught to see that man is part of a great whole, and related to all around him; and that as his own life was maintained by the sacrifice of other lives, so he must repay that debt by sacrificing to others some of his possessions, sacrificing to the *Devas* in the fire which was "the mouth of the Gods," or अन्नादः¹ "the eater of food," and to men by charitable gifts. In this way the sense of obligation was impressed on them, and the interdependence of lives.

The next step was to train them to sacrifice these same possessions, immediately valuable, for happiness on the other side of death, a far-off invisible reward. स्वर्गकामो यजते; "let him sacrifice who desireth Svarga."

पतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तन्नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेको ऽधि-
वासः ॥ एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यज-
मानं वहन्ति । प्रियां वाचमाभिवदन्त्योऽर्चयन्त्य एष वः
पुरयः सुकृतो ब्रह्मलोकः ॥

"Whoever works (sacrifices), pouring libations into the shining of these [the seven flames previous

¹ *Bṛihadaranyakop.* I. iv. 6.

² *Muṇḍakop.* I. ii. 5, 6.

ly mentioned], at the proper time, him these sun-rays lead where dwells the one Lord of the Devas.

"Saying to him 'Come, come,' these resplendent libations carry the sacrificer by the sun-ray, worshipping him and saying the sweet words; 'This is your pure well-deserved Brahma-world.'"

A great step forward was made in this sacrificing of the visible to the invisible, of the present to a far-off future. But the object of this training in sacrifices was no more the enjoyment of Svarga than the enjoyment of wealth on earth. They had learned to curb their greed for possessions by the practice of giving, and to recognise themselves as owing their lives to the larger life around them; they were thus prepared for the third stage, that of sacrifice as duty, for which no reward should be sought.

Men now began to see that the sacrifice of the lower to the higher was "right," a duty that was owed in return for the perpetual sacrifice of the higher to the lower, of the life of Íshvara for the maintenance of His children; and further that the body also owed a debt to the lower creatures who supported it, that ought to be paid by helping and serving them in turn. Then they were ready for the lesson:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगो ऽस्त्वकर्मणि ॥
योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।¹

"Thy business is with the action only, never with its fruits ; let not the fruit of action be thy motive, nor be thou to inaction attached.

"Perform action, O Dhanañjaya, established in Yoga, having renounced attachment."

The wheel of life which is ever turning, this interdependence of lives, being thoroughly understood, men see it as an obvious duty to help in the turning, and readily see the unworthiness of trying to live without doing their share of work :

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥²

"He who on earth does not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O Pârtha ! liveth in vain."

This, practised for long, led up to the last lesson, the complete self-surrender of the man to Īshvara, recognising himself only as an instrument of the Divine Will carrying out in the physical world the purposes of that will.

¹ *Bhagavad-Gītā*. ii. 47-48.

² *Ibid.* vi. 16.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियांसि मे ॥
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।¹

“Merge Manas in Me, be My devotee, sacrifice to Me, worship Me, thou shalt come to Me ; I pledge thee My troth ; thou art dear to Me. Abandoning all Dharmas, come unto Me alone for shelter.”

Thenceforth the whole life is a sacrifice, and the man lives only to do the Divine Will. Hence he abandons all separate Dharmas as Dharmas, as having over him no binding force. He has but the one Dharma, of carrying out the Divine Will, and if he fulfils all family and other relationships more perfectly than he ever did before, it is not because they in themselves bind him, but because Íshvara having placed him amid these surroundings as part of Himself, as His representative, he must fully meet all the necessities of the case in this representative character.

During this long training, men were gradually led to see that outer sacrifices of wealth were less valuable than inner sacrifices of virtue, and that the purification of the heart and mind were of more real importance than the external purifications.

¹ *Ibid.* xviii. 65. 66.

While these should not be neglected, the neglect of the other was fatal.

यस्यैते चत्वारिंशत्संस्काराः न चाष्टावात्मगुणाः न स ब्रह्मणः सायुज्यं सालोक्यं च गच्छति यस्य तु खलु चत्वारिंशत्संस्काराणामेकदेशोऽप्यष्टावात्मगुणा अथ स ब्रह्मणः सायुज्यं सालोक्यं च गच्छति ॥¹

“He who has the forty-two Saṃskāras, but has not the eight virtues of the Self, will not obtain Brahman, nor will he go to Brahmaloka. But he who has only a part of the forty-two Saṃskāras, but has the eight virtues of the Self, he will attain to Brahman and go to Brahmaloka.”

The object of sacrifice is purification, and this has been insisted on over and over again. Says Shri Kṛiṣṇa :—

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवाद्दरताः पार्थ नान्यदस्तीति वादिनः ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥²

“Flowery speech is uttered by the foolish, re-

¹ *Gautama Dharma Sūtra*. viii. 24, 25.

² *Bhagavad Gītā*. ii. 42, 44.

joining in the letter of the Vedas, O Pārtha, saying
'There is naught but this.'

"With Kāma for Self, with Svarga for goal, they offer rebirth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship.

"To those who cling to pleasure and lordship, whose minds are captivated by such, cometh not this determinate reason, on Samādhi steadily bent."

And again :—

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

...

...

...

...

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ॥¹

"Better than the sacrifice of any objects is the sacrifice of wisdom, O Parantapa.....

Verily there is no purifier in this world like wisdom."

Bhīṣhma speaking of truth and declaring it to be sacrifice of a high order, says :

अश्वमेधसहस्रं च सत्यं च तुलया धृतं ।

अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ॥²

"Once on a time a thousand horse-sacrifices

¹ *Ibid.* iv. 33, 38.

² *Mahābhārata*. Shānti Parva. clxii. 26.



and truth were weighed against each other in the balance. Truth weighed heavier than a thousand horse-sacrifices."

With regard to abstention from cruelty he says:

सर्वयज्ञेषु वा दानं सर्वतीर्थेषु चाप्लुतं ।

सर्वदानफलं चापि नैतत्तुल्यमहिंसया ।

अहिंसस्य तपोऽक्षय्यमहिंसो यजते सदा ॥¹

"Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit acquired by making all the possible kinds of gifts—all these do not come up to abstention from cruelty. The penances of a man that abstains from cruelty are inexhaustible. The man who abstains from cruelty is regarded as always performing sacrifices."

To destroy the sense of separateness is to gain the ultimate fruit of all sacrifices—purification and union with the Supreme. This is the road along which the great Rishis have led the true followers of the Sanātana Dharma.

The points to be remembered are :

1. The world was created and is maintained by a Divine Sacrifice.
2. Sacrifice is essentially giving, pouring forth.
3. Sacrifice is the law of evolution ; compul-

¹ *Ibid.*, Anushāsana Parva. cxvi. 40-41.

sory in the lower kingdoms, becoming voluntary in the human.

4. Man rises by definite stages from Vaidika sacrifices to self-sacrifice.

5. Sacrifices of virtue and wisdom are more effective than the sacrifices of external objects.

—:O:—

A4



B4



CHAPTER VI.

THE WORLDS—VISIBLE AND INVISIBLE.

We have followed the Jīvātmā in his evolution, and have seen the laws of his growth, the unfolding of his consciousness. We have now to consider the upādhis in which he dwells, and the worlds that he inhabits during his long pilgrimage. These upādhis are related to the worlds, and by them the Jīvātmā comes into contact with these worlds, and is able to gain experience from them and to act in them. The Upādhis are only brought into existence to serve the purposes of the Jīvātmā, moved by desire to taste these worlds. That the Jīvātmā's own desire is at the root of his embodiment is very plainly stated in the *Chhândogyaopaniṣhat*.

First comes the statement ;

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृत-
स्याशरीरस्यात्मनोऽधिष्ठानम् ।¹

" O Maghavan, this body truly is mortal, controlled by death. It is the dwelling of the immortal bodiless Ātmā."

¹ *Chhândogyaop.* VIII. xii. 1.

Then the wish to experience is said to lead the *Âtmâ* to form organs for receiving and transmitting to himself the experiences. His wish lies at the root of each, and matter obeys his impulse, and obediently moulds itself into a form suitable for the exercise of the life-function. (Science, in these later days, proves over and over again that an organ is formed under the pressure of the life seeking to function in a particular way.)

यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो
वेदेदमभिव्याहरणीति स आत्माऽभिव्याहाराय वागथ यो
वेदेदं ७ शृण्वानीति स आत्मा श्रवणाय श्रोत्रमथ यो वेदे-
दं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः ।¹

"He who has the consciousness, 'may I smell,' he the *Âtmâ*, in order to smell, (makes) the organ of smell; he who has the consciousness, 'may I speak,' he, the *Âtmâ*, in order to speak, (makes) the voice; he who has the consciousness, 'may I hear,' he, the *Âtmâ*, in order to hear, (makes) the organ of hearing; he who has the consciousness, 'may I think,' he, the *Âtmâ*, (makes) the mind, his divine eye."

It is by this subtle organ, the mind, that he sees and enjoys, for the grosser matter cannot affect his fine essence; the Shruti proceeds:

¹ *Ibid.* 4 5

स वा एष एतेन दैवेन चक्षुषा मनसेतान्कामान्प-
श्यन् रमते ।

“ He, verily, this (Ātmā), by this divine eye, the mind, sees and enjoys these (objects of) desires.”

Here is, at once, the psychology and physiology connected with the Jīvātmā. He is a conscious being, and that consciousness, seeking external experiences, fashions senses and sense-organs for contact with the outer worlds, and a mind of nature more akin to itself as a bridge between the outer and the inner. It is these and the worlds to which they are related, that we have now to study.

Shri Kṛiṣṇa speaks on exactly the same lines, reminding us further of the essential identity between the Jīvātmā and the Supreme Īshvara :

ममैवांशो जविलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

... ...

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ¹

“ A portion of Myself, transformed in the world of life (into) an immortal Jīva, draws round itself the senses with Manas as the sixth, placed in Prakṛiti.....

¹ *Bhagavad Gītā*. xv. 7. 9.

"Enshrined in the ear, the eye, the organs of touch, taste and smell, and the mind, he enjoyeth the objects of the senses."

There are three worlds in which the Jivâtmâ circles round on the wheel of births and deaths.

These are भूलोकः Bhûlokaḥ or Bhûrloka, the physical earth; भुवर्लोकः Bhuvarlokaḥ, the world next the physical, and closely related to it but of finer matter; स्वर्लोकः Svarlokaḥ, or Svarga, the heavenly world. Beyond these are four other worlds, belonging to the higher evolution of the Jivâtmâ: महर्लोकः Maharlokaḥ, जनलोकः Janalokaḥ, तपोलोकः Tapolokaḥ, and सत्यलोकः Satyalokaḥ. The first three Lokas, or worlds perish at the end of a Day of Creation, a Day of Brahmâ, and are reborn at the dawn of the succeeding Day. The others persist, but as Maharloka is rendered untenable and deserted by all its inhabitants, four Lokas may be regarded as perishing at the Night of Brahmâ, while three—Janaloka, Tapoloka, and Satyaloka remain. All these seven Lokas are within the Brahmâṇḍa; two others, Vaikuṇṭha and Goloka, lie beyond it, but can be reached from it.¹

Other Lokas—such as Indraloka, Sûryaloka, Pitṛiloka, etc.—are special regions situated within these seven great Lokas, as countries make up a continent.

¹ See *Vishṇu Purâṇa*, 1. iii.

There are seven other worlds, usually called Talas, literally surfaces, which have to do with regions "within" the earth, that is of grosser matter than the earth. The student may remember that the sons of Sagara, after hunting all over the surface of the earth for the stolen horse, penetrated the lower regions, and came to Rasâtala. ¹ The names of these are: पातालं Pâtālam; महातलं Mahâtalam; रसातलं Rasâtalam; तलातलं Talâtalam; सुतलं Sutam; वितलं Vitalam; and अतलं Atalam. They correspond to the Lokas, as an image corresponds to an object, and are on a descending scale, as the Lokas are on an ascending.

These lokas mark the stages of evolution of the consciousness of the Jivâtma; as his powers unfold, he becomes conscious of these Lokas one after the other, and becomes able to feel, think, and act in Upâdhis made out of the भूतानि Bhûtâni, the Bhûtas or elements, which correspond to these stages of consciousness. Each Loka, as a state, represents a form of the consciousness of Īshvara; and, as a place, represents a modification of Prakṛiti, expressing that state of consciousness. As the Jivâtma is of the nature of Īshvara, he is capable of realising these seven states of consciousness, and of thus living in touch with the seven worlds or modifications of Prakṛiti, which correspond to them.

¹ See *Rāmāyaṇa*. I. xl. 22.

These seven, as said above, make up the Brahman-
ḍa, the world Egg, within which the creative work
of Brahmā proceeds.

पातालाद् ब्रह्मलोकान्तं ब्रह्माण्डं परिकीर्तितम् ॥
तत ऊर्ध्वं च वैकुण्ठो ब्रह्माण्डाद् बहिरेव सः ।
तत ऊर्ध्वं च गोलोकः पञ्चाशत्कोटियोजनः ॥
नित्यसत्यस्वरूपश्च यथा कृष्णस्तथाप्ययम् ।

...
ऊर्ध्वं धराया भूर्लोको भुवर्लोकस्ततः परः ।
ततः परश्च स्वर्लोको जनलोकस्ततः परः ।
ततः परस्तपोलोकः सत्यलोकस्ततः परः ॥
ततः परो ब्रह्मलोकस्तप्तकाञ्चनसन्निभः ।

...
एवं सर्वं कृत्रिमञ्च बाह्याभ्यन्तरमेव च ॥
तद्विनाशे विनाशश्च सर्वेषामेव नारद ।
जलबुद्बुदवत् सर्वं विश्वसंघमनित्यकम् ॥
नित्यौ गोलोकवैकुण्ठौ प्रौक्तौ शश्वदकृत्रिमौ ।¹

"From Pātāla to Brahmāloka is called the
Brahmāṇḍa. Then beyond is Vaikuṇṭha, outside
the Brahmanḍa. Yet beyond is Goloka, extending
over fifty crores of Yojanas. It is eternal and of
the nature of truth. Whatever Kṛṣṇa is, such is
it.

"Above the earth is Bhūrloka, then Bhuvarloka

¹ *Devī Bhāgavata*, IX. 8-10, 12-16. A similar statement
is made in the *Vishṇu Bhāgavata*. III. x. 7-9, xi. 28-31.

beyond. Then next is Svarloka, and Janaloka beyond. Yet beyond is Tapoloka, and again beyond Satyaloka. Then beyond is Brahmalo-
ka, like burning gold.

"All this is made, one within the other ; when that perishes, all perish, O Nārada ! All this collective universe is like a water-bubble, transient. Goloka and Vaikuṇṭha are called everlasting, ever-uncreate."

Here "Pātāla" is made to cover the seven Talas and Maharloka is omitted, Brahmalo-
ka being added at the end to make up the seven.

Let us examine these words more closely.

The first three, Bhūr, Bhuvar and Svar Lokas, are those in which the Jivātmā lives during his long evolution, in which he dwells while on the wheel of births and deaths. The *Bṛihadāraṇyakopaniṣhat* says :

अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति ।¹

"Now verily there are three worlds, the world of men, the world of the Pitṛis, the world of the Devas."

These three are called the त्रिलोकी Trilokī, the three worlds.

Each of these worlds is a definite region,

¹ *Loc cit.* I, v. 16.

marked off by the nature of the matter of which it is composed. The Tattva that predominates in Bhûrloka, or Prithvî, the earth, is the Prithvî Tattva; there are seven modifications of it, Prithvî, Âpaḥ, Agni, Vâyu, Âkāsha—solid, liquid, gaseous, radiant matter, etheric, super-etheric and atomic. In all the combinations which make up these modifications of Prakṛiti, the various aggregations of the Aṇu, the Prithvî Tattva is predominant.

In Bhuvarloka the Âpaḥ Tattva is predominant and in the seven corresponding modifications the aggregations of the Aṇu of that world, the Âpaḥ Tattva, is the most prominent characteristic.

In Svarloka the Agni Tattva is the ruling power, and all the combinations bear the stamp of this fiery Aṇu. All the bodies of the beings belonging to that region are flashing and luminous and from this comes the name of Deva, the Shining.

We then come to Maharloka, in which also the Agni Tattva is predominant, a world composed only of the three finest and subtlest aggregations of the fiery Aṇu.

The three higher Lokas, Jana-Tapa-an Satya-lokas, are not reached by the Jivâtma till it is very highly evolved. In Janaloka and Tapaloka the Vâyu Tattva predominates, hence all the combinations

binations interpenetrate each other without any difficulty, as gases do down here, and the sense of unity predominates over the sense of separateness.

In Satyaloka the Ākāsha Tattva predominates, and the Jīvātmā here attains the Shabda-Brahma-world, and is on the threshold of mukti. He has reached the limit of the Brahmāṇḍa. Beyond it lie Vaikuṇṭha and Goloka, composed of the two highest Tattvas, the Mahat-Tattva—sometimes called Anupādaka, because it has as yet no upādaka, receptacle or holder—and the Ādi-Tattva, the root of all.

These seven Lokas correspond to seven states of consciousness of the Jīvātmā. The life in man which is consciousness is that of the Self; it is written :

आत्मन एव प्राणो जायते ।¹

“Of Ātmā this life is born.”

And

तस्मादेताः सप्तार्चिषो भवन्ति ।²

“From this these seven flames become.”

Again, in the *Muṇḍakopaniṣhat*, the seven worlds are connected with the seven flames, and

¹ *Prashnop.* iii. 3.

² *Ibid.* 5.

these flames take the departed soul to the heavenly worlds. ¹

And the *Devî Bhāgavata* says :

सप्त प्राणार्चिषो यस्मात् समिधः सप्त एव च ।
होमाः सप्त तथा लोकास्तस्मै सर्वात्मने नमः ॥ ²

“ From whom the seven Prāṇa-flames, and also the seven fuels, the seven sacrifices and worlds : to that All-Self we bow.”

The seven Prāṇas, or life-breaths, of the body are the representatives of the seven great Prāṇas, the true life-breaths, of the Self, consciousness seven-fold divided in man.

This is plainly stated in the *Chhândogyaopaniṣhat*, where it is said that there are five gates out of the heart which lead to heaven, the five Prāṇas, or life-breaths, each of these leading to a special region, that to which each belongs. Thus Prāṇa itself, the chief life-breath, leads to the Sun, here standing for the chief, or highest Loka, Satyaloka. Vyāna, leading southwards, carries to the Moon—here to the dark side of the moon, connected with Bhuvārloka. Apāna leads to the Fire Region, Mahārloka, and Samāna, “ which is the mind,” to Svarloka. Udāna leads to the Air Region, that of Vāyu which includes Janaloka and Tapoloka.

¹ *Loc. cit.* I. ii, 3, 6.

² *Loc. cit.* VII. xxxiii. 49.

The Prāṇas in man correspond to the kosmic Prāṇas, for man is related to, and reflects in every part, the image of Īshvara and His universe.

In the *Māṇḍūkyaopaniṣat*, the Self is said to have four states, the जाग्रत्, Jāgrat, waking, in which he is called Vaishvānara; the स्वप्नः "dreaming" in which he is called Taijasa; the third सुषुप्तिः Su-ṣhuptiḥ, "well sleeping," in which he is called Prājña; and the fourth, that which is Brahman. These three states belong to the seven Lokas, as will be clearly seen, if we now consider the देहाः Dehāḥ, bodies, in which the aspects of consciousness are manifested. We shall return to the aspects of consciousness when we consider them in their several material sheaths.

There are three chief bodies which the Ātmā uses as Upādhis : (1) The स्थूलशरीरम् Sthūla-sharīram, sense or gross body; this is the Upādhi of the Vaishvānara consciousness. (2) The सूक्ष्मशरीरम् Sūkshma-sharīram, subtle body; this is the Upādhi of the Taijasa consciousness. (3) The कारणशरीरम्, Kāraṇa-sharīram, or causal body; this is the Upādhi of the Prājña consciousness.

प्राज्ञस्तु कारणात्मा स्यात् सूक्ष्मदेही तु तैजसः ।
स्थूलदेही तु विश्वाख्यास्त्रिविधः परिकीर्तितः ॥
एवमीशोऽपि संप्रोक्त ईशसूत्रविराट्पदैः ।

प्रथमो व्यष्टिरुपस्तु समष्ट्यात्मा परः स्मृतः ॥¹

"Ātmā in the Kārana is Prājña ; He is Taijasa in the Sūkshma body ; in the Sthūladeha he is named Vishva. Threefold he is thus called."

"The Lord also is thus spoken of as threefold, by the names Īsha, Sūtra and Virāt. The first (Jīvas) is the distributive form, while the Collective Self is the Supreme."

As every man has, then, three Upādhis and uses them as the organs of three different forms of consciousness, the Lord has three Dehas, Upādhis, and three different forms of universal consciousness; these are called Īsha, Sūtra and Virāt respectively, corresponding to the three human forms of consciousness—Prājña, Taijasa, and Vaishvânara.

These Upādhis may be considered as expressions in matter of the three aspects of the Self: Will, Wisdom and Activity. The Sthūla-sharīra is the organ of Activity; the Sūkshma-sharīra is the organ of Wisdom; the Kārana-sharīra is the organ of Will. And just as these three aspects express themselves in higher and lower states of consciousness—Will and Desire, Wisdom and Knowledge, Creation and Generation—so are the Sharīras made up of Sheaths, composed of differing densities of

¹ *Devī Bhāgavata*. VII. xxxii. 47 49.

matter, according to the subdivision of the consciousness working in each sheath. The three Sharīras are related to the seven Lokas as follows :

The Sthūla-sharīra is the Upādhi in Bhūloka.

The Sūkshma-sharīra	{	Bhūloka.
		Bhuvārloka.
		Svarloka.
		Mahārloka,
The Kāraṇa-sharīra	{	Janaloka.
		Tapoloka.
		Satyalo.

The Sharīras, as said above, are made up of sheaths, and here the Vedāntic division of the five **कोषाः** Koṣhāḥ, sheaths, is very helpful.

The first koṣha is that which is built of the particles of food, and is therefore named **अन्नमयकोषः** Annamaya-koṣhaḥ, food-sheath. This is identical with the Sthūla-sharīra, the dense body, and is composed of solids, liquids, and gases, in which the Pṛithvī Tattva predominates. Here the outer expressions of the Karmendriyas, the organs of action—hands, feet, voice, generation and evacuation—have their place. Here is the nervous system, with its central organ, the brain, through which Vaishvānara, the waking consciousness, acts, and comes into touch with Bhūloka.

The second, third and fourth koṣhas—the **प्राणमयकोषः** prāṇamaya-koṣhaḥ, life-breath sheath ; the **मनोमयकोषः** manomaya-koṣhaḥ, mind sheath ;

and the विज्ञानमयकोषः vijñānamaya-koṣhaḥ, knowledge sheath—make up the Sūkshma-sharīra, the subtle body.

ज्ञानेन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ।
प्राणादिपञ्चकञ्चैव धिया च सहितं मनः ॥
एतत् सूक्ष्मं शरीरं स्यात् मम लिंगं यदुच्यते ।¹

“The five Jñānendriyas, the five Karmendriyas, and the five Prāṇas, and Manas with Vijñāna, this is the Sūkshma-sharīra, which is called my Type.”

The student must here notice the word “Karmendriyas.” The absolute *organs*—hands, feet, etc.—belong obviously to the Sthūlaśarīra, but the centres which govern them, the true motor centres, are in the Sūkshma-sharīra, as are the sense centres which have as their organs in the Sthūla-sharīra the eye, ear, nose, tongue and skin. Each Indriya is essentially a subtle centre in the Sūkshma-sharīra, and has an organ in the Sthūla-sharīra. If this be grasped, the student will not be puzzled by the verbal contradictions that he may meet with in his reading.

The Sūkshma-sharīra is connected with Bhūrloka—see above table—by that part of it which is called the Prāṇamaya-koṣha; this koṣha is com-

¹ Devī Bhāgavata. VII. xxxii. 41. 42.

posed of the subtle ethers of the physical world, Bhûrloka, and the Prâṇas move in this etheric sheath, the life-currents which carry on all the functions of the body ; of these there are five at work—the remaining two being latent—and these are : प्राणः Prâṇaḥ, the outgoing breath ; अपानः Apânaḥ, the incoming breath ; व्यानः Vyânaḥ, the held-in breath ; उदानः Udânaḥ, the ascending breath ; समानः Samânaḥ, the equalising breath, which distributes the digested food throughout the body. In these Prâṇas the magnetic energies of the body exist, and all bodily energies are modifications of these.

अहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्वाणमवष्टभ्य
विधारयामीति ।¹

“I, indeed, fivefold dividing myself, by my support maintain this (body).”

यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति ।²

“From whatever limb Prâṇa departs, that indeed becomes dried up.”

And, as we shall presently see, when Prâṇa leaves the body, the body dies. For the Puruṣha asks :

कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा

¹ *Prashnop.* ii. 3. ² *Bṛihadâraṇyop.* I. iii. 19.

प्रतिष्ठिते प्रतिष्ठास्यामीति । सप्राणमसृजत ॥ ¹

“ Who is it in whose going I shall go, in whose staying I shall stay ? He created Prâṇa.”

Modern science, it may be remarked, has come to the conclusion that all these energies are movements in ether, and it is this ether, as said above, which forms that Prâṇamaya-koṣha.

The part of the Sūkshma-sharīra connecting it with Bhuvārloka and Svārloka is the Manomaya-koṣha, or mind-sheath. This Manomaya-koṣha is composed of matter from these two worlds, and is the Upādhi of the lower mind, Manas affected by, mingled with, Kâma. This mind, which is never separated from desires, has in this sheath matter of Bhuvārloka, in which desires work, and matter from Svārloka, in which thoughts work.

Lastly, the Sūkshma-sharīra, by its finest particles, is connected with Maharloka, to which pure Manas, Manas free from Kâma, belongs, and these particles, of the matter of Maharloka, form the Vijñānamaya-koṣha.

This body, it will be seen, is a very complicated one, yet it is necessary to understand it, if the path of the man after death is to be followed. It is the Upādhi of the Taijasa consciousness, in which the

¹ *Prashnop.* vi. 3.

Self comes into touch with the permanent invisible worlds, the consciousness spoken of sometimes as that of dream. It includes, however, far more than is indicated by the *modern* use of the word dream, for it includes the high states of trance, attainable by Yoga, in which a man may reach Maharloka.

The third Sharîra, the Kâraṇa-sharîra, is composed of the matter of the three higher and relatively permanent Lokas, Jana-, Tapo-, and Satya-lokas.

The Ānandamaya-koṣha of the Vedântins is the same as this Kâraṇa-sharîra, and this is composed of the materials of the three Lokas just named. The name covers the three—as there are really three sheaths under one name; in the bodies of the dwellers in Janaloka, the material of that world predominates and wisdom specially characterises them, that world being the abode of the Kumâras, the Beings whose pure wisdom is untouched by any desire. In the Tapoloka the great ascetics and devotees live, and in their bodies the materials of Tapoloka predominate, ânanda being their chief characteristic. Satya or Brahmaloка is the home of those whose peculiar functions are in activity, closely allied to the nature of Brahmâ.

In this third Sharîra the Prâjña consciousness works, not affecting the lower bodies; beyond this

is the Brahmāṇḍa, and the Ātmā, rising beyond it, unites with Īshvara.

Consciousness, in the Annamaya-koṣha, works in the brain and is concerned with external activities; it uses at the same time the Prāṇamaya-koṣha, to carry on the life-functions of the body, and affects, by this, all the objects with which it comes into contact; these two koṣhas leave minute particles of themselves on all the objects they touch, and the rules of physical purity are based on this fact.

Consciousness, in the waking state, also uses the Manomaya-koṣha, by which it desires and thinks, and these three sheaths are active during all waking consciousness. A deep thinker, a philosopher or metaphysician, also uses the Vijñānamaya-koṣha in working out his thoughts, but ordinary men do not get beyond the Manomaya-koṣha.

When the time of death comes, the Prāṇamaya-koṣha separates from the Annamaya-koṣha, and leaves the latter inert and helpless, fit only for the burning-ghāt. Its elements are scattered, and go back into the general store. The presence of Prāṇa is necessary for its life.

यावद्व्यस्मिञ्छरीरे प्राणो वसति तावदायुः ।¹

"As long as Prāṇa dwells in the body, so long life."

¹ *Kaushītuki Br. Up.* iii. 2.

This same Upaniṣhat describes a dying man, and tells how all the powers of the waking consciousness are gathered up in Prâṇa, so that when Prâṇa goes out all these accompany it, and the man, the Self, going out, all these powers go with him.

He is then in the Kâraṇa and Sūkshma Sharîras.

The Prâṇamaya-koṣha, the part of the subtle body made of ethers, soon drops away, and the man enters the Pretaloka, the world of the departed, a special region in Bhuvārloka; if he has been a bad man, the coarser part of the Manomaya-koṣha is rearranged to form the ध्रुवं शरीरं, Dhruvam Sharîram, the strong body,¹ called also the Yâtanâ Sharîra, in which he suffers the results of his evil deeds; if he be a good man, these coarser particles gradually drop away, and in the partially purified Manomaya-koṣha he goes to the peaceful Pitṛiloka, the "watery world," still a region in Bhuvārloka. When the Manomaya-koṣha is quite freed from its desire particles, he goes on into the division of Svarga; allotted to the departed, sometimes called the Moon.

ये वैके चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे
गच्छन्ति.....स्वर्गस्य लोकस्य द्वारं यश्चन्द्रमाः।²

"They who depart from this world, they all go to the Moon.....The Moon is the gate of Svarga."

¹ *Manu.* xii. 16.

² *Kaushîtaki Br. Up.* i. 2.

And again we read in the *Bṛihadâraṇyakopaniṣhat* that the departed go to

पितृलोकं पितृलोकाच्चन्द्रं ।¹

“ Pitṛiloka, from Pitṛiloka to the Moon.”

The Manomaya-koṣha is called the lunar body, and, as we shall see in a moment, is also called Soma, the moon.

This path, from the earth to Pitṛiloka, from Pitṛiloka to the Moon, or the part of Svarga allotted to ordinary men between death and birth—other than Indraloka, Sûryaloka, etc., divisions of Svarga gained by special merits—is called Pitṛiyâna, the path of the Pitṛis². From this Moon they return to the earth, the first stage being that in which a new Manomaya-koṣha is obtained ; this is the Soma-râjâ, brought out of the Fire-Region—Svarga—by the Devas. Then the Devas put the Soma-râjâ into the fire of Parjanya, the “ watery world ”, once more, and the watery particles are built into the Manomaya-koṣha, those belonging to Kâma, to desire. This is brought down to Bhûr-loka, where the Prâṇamaya and Annamaya-koṣhas are formed, and so rebirth is gained.³

The Devayâna, the path of the Devas, is only

¹ *Loc. cit.* VI. ii. 16.

² See *Ibid.* 2; *Prashnop.* I. 9. and *Chhândogyop.* V. x. 4.

³ *Chhândogyop.* V. iv-viii.

trodden by those who do not compulsorily return to the earth during this Kalpa. They depart as do the others, but they pass on from the Moon, casting off the Manomaya-koṣha, to the Deva-world, and from that to the Sun and the Lightning, to Brahmaloṇa :

तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति ।¹

"In those Brahma-worlds they dwell immemorial years."

Shaṅkara remarks that these are not absolutely free from transmigration, but that they will not be reborn within this Kalpa. These are they of whom the *Viṣṇu Purāṇa* says that they dwell in the higher Lokas while Brahmā sleeps.²

One other matter of importance remains in connection with man's bodies and the seven Lokas. By Yoga, a man may, during his life-time, separate himself from his lower sheaths and rise into the higher worlds ; and, far more, he may reach the Vidyā which liberates.

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरो-
ऽस्मिन्नन्तराकाशः ।³

"Now within this Brahmapura (the body) there

¹ *Bṛihadāraṇyaka* op. VI. ii. 15. and see *Chhândogya* op. V. x. 2.

² *Loc. cit* I. iii.

³ *Chhândogya* op. VIII. i. 1.

is a minute lotus-like chamber, and within it a minute inner space."

Therein dwells the Âtmâ, unobserved by ordinary men ;

यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि
सञ्चरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छ-
न्त्य एतं ब्रह्मलोकं न विन्दन्ति ।¹

"As those ignorant of the nature of the field pass over a hidden gold-mine and do not find it, so all men daily go to this Brahmaloaka and do not find it."

Leaving the body in sleep, they as it were, walk over it, but do not know it. But he who knows it, daily retires to this region in the heart, and

अस्माच्छरीरात्समुत्थाय परं ज्योतिरूपसम्पद्य स्वेन
रूपेणाभिनिष्पद्यत एष आत्मेति ।²

"Having risen from this body, he attains a splendid body of light, and dwells in his own form. This is the Âtmâ."

By Yoga this separation is effected, and it is written :

तस्त्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।³

¹ *Ibid.* iii 2.

² *Ibid.* 4.

³ *Kaṭhop.* II. vi. 17.

"That (Puruṣha) let him draw out from his own body with self-possession, like a grass-stalk from its sheaths."

This is not the place to enter into details as to Yoga. Enough to know that such high possibilities are within the reach of man, and may be realised by purity, by knowledge and by love.

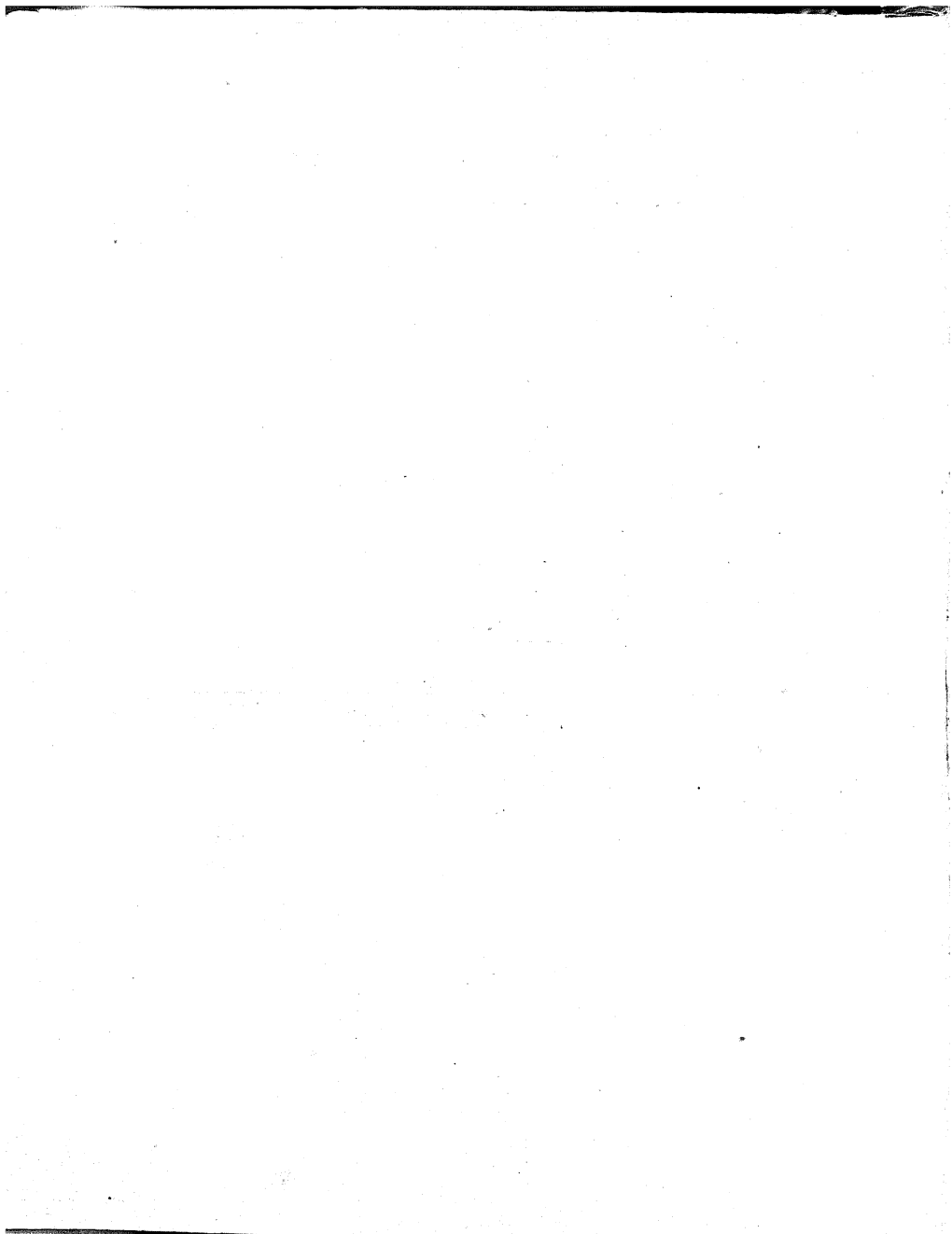
The following points should be remembered :

1. The Jīvātmā, seeking experience, forms bodies.
2. He dwells in three worlds, during the cycle of births and deaths.
3. There are seven Lokas within the Brah-māṇḍa, and seven Talas.
4. There are three great Sharīras, corresponding to three main states of consciousness, and these are subdivided into seven, corresponding to the seven Lokas.
5. At and after death, the Jīvātmā throws off the lower koṣhas, dwelling finally in Svarga in the purified Manomaya-koṣha; after leaving Pitṛiloka.
6. The Jīvātmā may, by Yoga, free himself from the lower koṣhas during physical life.

<i>Names of dhr̥mā,</i>	<i>Status of Consciousness,</i>	<i>Sub-Status of Consciousness,</i>	<i>Sharīras or Bodies,</i>	<i>Koshas or Sheaths,</i>	<i>Lokas,</i>
Vaishvānara.	Jāgrat.	Physical or waking.	Sthūla-sharīra.	Annamaya.	Bhūloka.
Taijasa.	Svapna.	Physical. Dream. Trance. Highest Trance.	Sūkshma-sharīra.	Prāṇamaya. Manomaya. Vijnānamaya.	Bhūloka. Bhuvāloka. Svargaloka. Mahāloka.
Prājña.	Sushupti.	Kumāra. Nārada. Manu. (Prājāpatya.)	Kāraṇa-sharīra.	Ānandamaya, triple i.e. Jana-Ān. Tapa-Ān. Satya-Ān.	Janaloka, Tapaloka, Satyaloka.

PART II.

GENERAL HINDU RELIGIOUS CUSTOMS AND RITES.



CHAPTER I.

THE SAṂSKĀRAS.

Certain general principles pervade all religious ceremonies, and these principles must be clearly grasped, otherwise these ceremonies will be unintelligible, and the mind will, sooner or later, revolt against them.

These principles are :

1. Man is a composite Being, a Jivātmā enclosed in various sheaths ; each sheath is related to one of the visible or invisible worlds, and therefore also to its inhabitants. He is thus in touch with these worlds, and in continual relations with them.
 2. The Jivātmā and Prakṛiti are in a state of unceasing vibration ; these vibrations vary in rapidity, regularity and complexity.
 3. The vibrations of the Jivātmā are rapid and regular, becoming more and more complicated as he unfolds his powers.
 4. The vibrations of the matter of the sheaths are continuously affected by those of the
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Jīvātmā, and non-continuously by the various vibrations which reach each from the world to which its materials belong. In addition, each vibrates continuously according to the fundamental vibration of its world.

5. The Jīvātmā endeavours to impose his own vibrations on his sheaths, so that they may respond to him, and work harmoniously with him.
6. He is constantly frustrated in these attempts by the vibrations that reach his sheaths from outside, and set up vibrations in them that are independent of him.
7. He may be very much assisted in his labour by the setting up of vibrations which are in harmony with his own efforts.

These principles must be studied carefully and thoroughly understood.

Then we come to certain special facts, a knowledge of which is also necessary :

A mantra is a sequence of sounds, and these sounds are vibrations, so that the chanting, loud or low, or the silent repetition, of a mantra sets up a certain series of vibrations. Now a sound gives rise to a definite form, and a series of pictures is made by successive musical notes ; these may be

rendered visible, if suitable scientific means are taken to preserve a record of the vibrations set up by the sounds. Thus the forms created by a mantra depend on the notes on which the mantra is chanted ; the mantra, as it is chanted, gives rise to a series of forms in subtle matter. The nature of the vibrations—that is their general character, whether constructive or destructive, whether stimulating love, energy, or other emotions—depends on the words of the mantra. The force with which the mantra can affect outside objects in the visible or invisible worlds depends on the purity, devotion, knowledge and will-power of the utterer. Such vibrations are included among the “various vibrations” mentioned under Principle 4 as affecting the sheaths, and are also referred to under Principle 7.

The repeated recitation of a mantra, that is, the repeated setting up of certain vibrations, gradually dominates the vibrations going on in the sheaths, and reduces them all to a regular rhythm, corresponding to its own. Hence the feeling of peace and calm which follows on the recitation of a mantra.

The name of a Deva, or other Being, mentioned in a mantra, sets up vibrations similar to those present in the Deva and his sheaths, and, as the mantra is repeated many times with cumulative

effects, the sheaths of the utterer—or of any hearer—gradually repeat these vibrations with ever-increasing force.

यस्य यस्य च मन्त्रस्य प्रोद्दिष्टा या च देवता ।
तदाकारं भवेत् तस्य दैवतं देवतोच्यते ॥¹

“Whatever the Devatâ concerned with a mantra, his is the form of it; the mantra of the Deva is said to be the Deva.”

Pingala, the writer on Vaidika mantras, divides the metres according to the seven fundamental vibrations, and gives the name of the Devatâ corresponding to each vibration.

As the matter of the sheaths thus vibrates, it becomes easily penetrable by the influence of the Deva, and very impervious to other influences. Hence the Deva's influence reaches the Jivâtma, and other influences are shut out.

If the sheaths contain much coarse matter which cannot vibrate in answer to the subtle and rapid vibrations set up by the mantra, the repetition of the mantra may cause pain, disease, death. It is therefore dangerous for an impure person to recite a mantra, or to listen to the recitation of a mantra, or even for a mantra to be inaudibly recited in his presence.

¹ *Yogi Yājñavalkya*, quoted in the *Āhnikā-Sūtrāvalī*, p. 13.

If the sheaths contain some coarse matter, and some pure, the coarse matter will be shaken out, as the sheaths vibrate in answer to the mantra, and pure matter will be drawn in to replace that which is shaken out.

But one important fact must be remembered, since, in a mantra, the *sound* and rhythm are all-important :

मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोपराधात् ॥

"When the mantra is defective in Svara or Varṇa, it is incorrectly directed and does not declare the true meaning. That lightning-word (then reacts upon and) slays the performer (of the sacrifice) himself as (the word) 'Indra-Shatru' for fault of Svara (slew Vṛittra, the performer of the sacrifice, and the enemy of Indra, instead of slaying Indra the enemy of Vṛittra, as intended)."

A good knowledge of Samskr̥it is therefore necessary.

The magnetic properties of objects are also important in this matter of vibrations. *All* objects are always vibrating, and thus affect the sheaths of other objects near them. To affect the sheaths in any particular way, it is necessary to choose objects which have the desired vibrations.

All rites and ceremonies ordained by Seers and Sages are based on these principles and facts, which govern the mantras and the objects used with them. They are all intended to aid the Jiv-
 ātmā in reducing his sheaths to obedience, in puri-
 fying them, and in making them strong against
 evil ; or else to shape external conditions to man's
 benefit, protection and support.

If these principles and facts are understood, the student will see clearly the reason of many injunctions and prohibitions which he finds in the Sanātana Dharma as to by whom and in whose presence mantras may be recited, what substances should be used in different ceremonies, what offer-
 ings should be made, and so on. Instead of a meaningless labyrinth of ceremonies, sounds, objects and gestures, he will see an ordered system, intended to help the Jivātmā to unfold his powers more rapidly, and to overcome the obstacles in his way.

The संस्काराः Samskārāḥ, are variously given, some lists enumerating only ten, others rising to a higher and higher number up to fifty-two. Among those which are specially called the ten Samskāras, some mark the important stages of a man's life up to and including his marriage ; the remainder are ceremonies which may be performed daily or on

special occasions, or are subsidiary to some of the Ten.¹

The Ten principal and generally recognised Samskâras are :

1. गर्भाधानं	Garbhâdhânam.
2. पुंसवनं	Pumsavanam.
3. सीमन्तोन्नयनं	Sîmantonnayanam.
4. जातकर्म	Jâtakarma.
5. नामकरणं	Nâmakaraṇam
6. अन्नप्राशनं	Annaprâshanam.
7. चूडाकरणं	Chuḍâkaraṇam.
8. उपनयनं	Upanayanam.
9. समावर्तनं	Samâvartanam.
10. विवाहः	Vivâhaḥ.

वैदिकैः कर्माभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।

कार्यैः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥²

“ With sacred Vaidika rites should be performed the Samskâras of the body, namely, Niṣheka and the rest, of the twice-born, which purify here and here-after.”

The whole life of the Âryan is thus guarded from conception to cremation.

¹ In the Introduction to Mandlik's edition of the *Yājñavalkya Smṛiti* several lists are given, pp. xxx--xxxii,

² *Manusmṛiti*, ii. 26.

The Garbhâdhânam sanctifies the creative act, not to be undertaken carelessly, lightly, nor during the presence of any evil emotion in the mind of husband or wife, nor for the sake of mere enjoyment, but with the purpose of exercising the divine power of creation, the creating of a human body. The husband prays that a child may be conceived. Thus the first dawning of the new life is amid the vibration of a mantra (*Rigveda*. X. lxxxv. 21, 22).

The Annamaya-koṣha and Prâṇamaya-koṣha are being formed within the mother's womb, and in the third month the Pumsavanam is performed with mantras—*Rigveda*. I. i. 3 ; III. iv. 9 ; V. xxxvii. 2 ; II. iii. 9—for the forming of a male child.

At the seventh month takes place the Sîmantanayanam, or parting of the hair of the mother, at which the *Rigveda* mantras, X. cxxi. 10 ; clxxxiv. 1 ; II. xxxii. 4—8, are recited, guarding her from evil influences, and bringing to bear on the growing sheaths the most harmonious and health-giving vibrations.

These three Samskâras protect both mother and child, and to the latter bring all helpful vibrations to shape the developing body. The occult knowledge, which was thus utilised for the health and beauty of the evolving form, having disappeared

for the most part, these useful and beautiful ceremonies have fallen into desuetude, to the great loss in health and vigour of the race.

The next Samskâra, the ceremony performed at birth, is the Jâtakarma, the father welcoming his new-born child, praying for its long life, intelligence, wisdom, and well-being, and feeding it with gold, honey and butter.¹

Shâṅkhâyaṇa *Gṛihya Sûtras* (i. 24), Âshvalâyaṇa *Gṛihya Sûtras* (i. 15), and Âpastamba *Gṛihya Sûtras* (i. 15) refer to this ceremony. Âshvalâyaṇa gives *Rigveda*. II. xxi. 6. and III. xxxvi. 10. to be recited at the conclusion of the Jâtakarma ceremony.

When the child is eleven days old, or on the tenth or twelfth day, the Nâmakaraṇam, the naming ceremony, is performed, with the *Rigveda* mantra, I. xci. 7. The name given should be according to caste:

मङ्गल्यं ब्राह्मणस्य स्यात् क्षत्रियस्य बलान्वितम् ।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥
शर्मवद् ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैष्यसंयुतम् ॥
स्त्रीणां सुखोद्यमकूरं विस्पष्टार्थं मनोहरम् ।
मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥²

¹ *Manusmṛiti*, ii, 29.

² *Ibid*, 31-33.

"But that birth which is given, according to the ordinance, through the Sâvitri, by the preceptor who has mastered the Vedas, that is the true birth, the unaging and immortal."

The word Upanâyana or Upanayana, means bringing near—bringing near to the preceptor, who initiates the boy, by giving him the sacred mantra called गायत्री Gâyatrî.¹ Shânkhâyana, Âshvalâyana and Âpastamba agree with Yājñavalkya in their age limits. Manu gives the age at the fifth year for a Brâhmaṇa, the sixth for a Kshattriya and the eighth for a Vaisya, making the limit, up to which initiation may be given, the sixteenth, twenty-second and twenty-fourth years respectively.² Yājñavalkya puts the lower limits at the eighth, eleventh and twelfth years, and the higher at the same ages as Manu.³

The boy is dressed in a kaupîna, and then in a new garment, and wears a girdle of Muñja grass, if a Brâhmaṇa; of a bowstring, if a Kshattriya; of woollen thread, if a Vaishya. The Âchârya puts on him according to his caste an antelope skin, a spotted deer skin, or a cow skin, and knots the

¹ So named because it protects him who chants it: गायन्ते त्रायन्ते इति ।

² *Loc. cit.* ii. 37. 38.

³ *Loc. cit.* i. 14. 37.

girdle round him.¹ He then invests him with the यज्ञोपवीतं, Yajñopavitam, the sacrificial thread, and after certain questions and answers he sprinkles him with water, recites certain formulas and mantras, and, placing his hand on the pupil's heart, he says : " Under my will I take thy heart ; my mind shall thy mind follow ; in my word thou shalt rejoice with all thy heart ; may Bṛhaspati join thee to me." He then teaches him the Gâyatrî, and gives him a staff, the length and the wood of which vary according to the caste of the boy.²

The whole ceremony represents the spiritual birth of the Ârya, and all its parts are significant. As spirits are sexless, the kaupîna symbolically makes him sexless, and being such the Brahmachârî is bound to lead a life of chastity or celibacy. The new garment represents the new body. The girdle is wound round thrice to show that the boy has to study the Samhitâs, the Brâhmaṇas and the Upaniṣhats. The skin represents the ascetic life he should lead.

The sacrificial thread consists of three threads, knotted together, and signifies the various triads which exist in the universe : the triple nature of

¹ These significant symbols have been dropped in modern India, and all castes wear the same.

² See, for full details, the *Shâikhhâyana Grihya Sûtra*, II. i—vi.

Spirit, Sat-Chit-Ānanda ; the triple nature of matter, Sattva, Rajas, Tamas ; the Trimūrti ; the triple Jīvātma, Jñāna-Ichchhā-Kriyā ; the three words, Bhūḥ, Bhuvah, Svaḥ ; mind, speech and body, each again divided into three as regards action ; and so on. And he who wears the thread should exercise a triple control, over his mind, speech and body.¹

The staff represents, as a rod, like the triple wand of the Sannyāsi the control that a student should exercise over thoughts, words and actions.

वाग्दण्डोऽथ मनोदण्डः कर्मदण्डस्तथैव च ।

यस्यैते निहिता बुद्धौ त्रिदण्डाति स उच्यते ॥

त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।

कामक्रोधौ तु संयम्य ततः सिद्धिं निगच्छति ॥²

"The rod that rules the voice, the rod that rules the mind, the rod that rules the acts,—he in whose Buddhi these are maintained is called a Tridaṇḍī.

"The man who exercises this triple rod in respect to all creatures, controlling desire and anger, he attains perfection.

Then came the end of the student stage, the Samāvartanam ; the pupil presented his teacher with a gift, and received permission to take the

¹ See *Manusmṛiti*, xii, 4—11.

² *Manusmṛiti*, xii, 10, 11.

A4



B4



formal bath, which marked the close of his pupilage.

गुरुवे तु वरं दत्त्वा स्नायीत तदनुज्ञया ।
वेदं व्रतानि वा पारं नीत्वा ह्यभयमेव वा ॥¹

"To the teacher having given what is wished for, let him bathe with his permission, having completed the Vedas, the Vratas, or both."

Then he returned home and performed the Samāvartanam, the returning ceremony. He was then called a Snātaka, and was ready to marry and enter the household state.

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणां न्विताम् ॥²

"Having bathed, with the permission of his teacher, and having become Samāvṛtta (returned) according to rule, let a twice-born man marry a wife of his caste, endowed with auspicious marks."

Thus closed the student stage, and with the Vivâha, the marriage, the life of the householder began. Now he was to take up his duties as man and begin the payment of his debts by sacrifice, by study and by begetting children.

The ceremonies accompanying marriage vary much with local custom, and the simple and dignified original ceremony has become much overlaid

¹ *Yājñavalkya*, i. 51.

² *Manusmṛiti*, iii. 4.

by show and pomp. The Vaidika mantras show the spirit in which marriage should be undertaken, and it is these which the true Āryan should lay stress on, not the modern glitter and show.

The Sūkta of Sūrya's bridal gives a picture of the marriage ceremony.

गृहान् गच्छ गृहपत्नी यथासौ
वाशिनी त्वं विदथमा वदासि ॥
इह प्रियं प्रजया ते समृध्यता-
मस्मिन् गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं संसृजस्वा-
धाजित्री विदथमावदाथः ॥¹

"Go to the house as the house's mistress ; as ruler, speak thou to the household folk.

"Here be thou beloved with thy children ; in this house be vigilant to rule thy household. With this man, thy husband, be productive ; speak ye to your household-folk full of years."

The bridegroom speaks to the bride :

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदृष्टिर्यथासः ।²

"I take thy hand for good fortune ; mayst thou grow old with me, thy husband."

They walk round water and the sacred fire

¹ *Rigveda*, X, lxxxv. 26, 27.

² *Ibid*, 36.

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hand-in-hand, and the bride sacrifices grains in the fire, praying :

आयुष्मानस्तु मे पतिरेधन्तां ज्ञातयो मम ।¹

"May my husband live long ; may my kinsfolk increase."

Agni is said to give the bride to the bridegroom, he who is ever the Lord of the Hearth.

The Sûkta prays, when the bride goes to her new home :

इहैव स्तं मा वियौष्टं विश्वमायुर्व्यश्नुतम् ।

क्रीडन्तौ पुत्रैर्नमृभिर्मौदमानौ स्वे गृहे ॥²

"Here dwell ye, be not parted ; enjoy full age, Play and rejoice with sons and grandsons in your own house."

And it prays that the bride, lovely and gentle-hearted, may bring bliss to the home, to men and animals, ruling the home, pious, mother of heroes.

The law of marriage is given by Manu :

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।

एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥

तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ ।

यथा नातिचरेतां तौ वियुक्तावितरेतरम् ॥³

¹ Shâṅkhâyaṇa's *Grihya Sûtras*, I. xiv. I.

² *Rigveda*, X. lxxxv. 42. ³ *Manusmriti*, ix. 101, 102.

"Let there be faithfulness to each other death; this, in short, should be known as highest duty of husband and wife."

"So let husband and wife ever strive, doing their duties, that they may not, separating from other, wander apart."

Such was the Âryan ideal of marriage, perfect faith of each to each till death, and Âryan literature shows how nobly that ideal was fulfilled. Let student look on marriage in the old light, and may see men and women again of the old type.

Thus, in the ancient days, was the young man launched into manhood, with mantras and prayers; but Gautama's saying already quoted must ever be laid to heart :

"He who has the forty-two Saṃskâras, but not the eight virtues of the self, will not reach Brahman, nor will he go to Brahmaloaka. But he who has only a part of the forty-two Saṃskâras, but has the eight virtues of the self, he will attain Brahman and go to Brahmaloaka."

¹ P. 135.

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CHAPTER II.

SHRĀDDHA.

The longer lists of Saṃskāras include the various ceremonies performed on behalf of those who have departed from the physical world, the ceremonies that fall under the general name of श्राद्ध Shrāddham. The Āryan has never felt the presence of a thick barrier between the visible and invisible worlds, between the "living" and the "dead." All his religion brings the invisible worlds into continual contact with the visible, the Devas are as real as the men. And he recognises the continued existence of the Jīvâtma so vividly that the death of the body is not to him a matter of terror and anxiety, but a habitual thought, and "the dead" are never regarded as dead, but merely as living elsewhere. The habitual thought of transmigration, linking life with life, reduces any particular death to a mere incident in an indefinite series, and the Jīvâtma, not the body, assumes predominant importance. Still more vividly is this idea that the Jīvâtma is the man impressed on the minds of Āryans by the recurring Shrāddhas, in which the continued exist-

tence of those who have left the physical world is brought before the eyes of the present dwellers upon earth.

The duties an Aryan owes to the dead commence from the moment the life departs, and are divided into two classes—Preta-kriyâ and Pitṛi-kriyâ or Shrâddha—funeral and ancestral ceremonies. The dead is called the प्रेतः Pretaḥ, the departed, till the Sapindi-karṇa is performed, when he becomes a Pitṛi.

At death the man, clothed in the Prâṇamaya-koṣha, leaves the Annamaya-koṣha, and as all the Vaidika Samskâras have been framed to help the processes of nature, the Preta-kriyâ is intended to neutralise the tendency of the Prâṇamaya-koṣha to hang about the Annamaya-koṣha as long as the latter is whole, and thus to retain the real man in Bhûrloka after the normal course of nature requires him to leave it.

The first important thing to be done is to destroy the Annamaya-koṣha, and this is done by cremation. In the words of the *Chhândogya-niṣhat*:

तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः
सम्भूतो भवति ।

"They carry him who has departed, as ordained, to the fire whence he came, whence he was born."

1 V. ix. 2.

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Before the fire is applied to the corpse, the celebrant walks three times round the spot where it is laid, and sprinkles water on it with the verse *Rigveda* X. xiv. 9:

अपेत वीत विच सर्पतातः.....।

“Go away, withdraw, and depart from here. While the body is burning, *Rigveda* X. xiv. 7 :

प्रेहि प्रेहि पथिभिः.....।

“Go on, go on, on the ancient paths” is to be recited.

On the third day after the cremation the remnants of the bones are gathered and buried, or thrown into running water, thus completing the disintegration of the Annamaya-koṣha. The Prāṇamaya-koṣha then rapidly disintegrates.

The next work to be done is to help to disintegrate the lowest part of the Manomaya-koṣha and thus change the Preta, the departed, into the Pitṛi, the ancestor.

For this purpose have been framed the Ekoddish-ta-shrāddha and the Sapiṇḍana-shrāddha. The Ekoddish-ta-shrāddha is one directed to a single dead person, whereas a Shrāddha proper is directed to three generations of Pitṛis or to all Pitṛis. The offerings connected with it are intended to be offered during a whole year. No āvāhana, inviting,

takes place in this ceremony, nor the putting of food into the fire, nor do the Vishvedevas take part in it. ¹

The Ekoddishtha-shrāddhas are completed by the performance of the Sapiṇḍikarāṇa, the reception of the Preta, into the community of the Pitṛis. According to Shāṅkhāyana, the celebrant fills four water-pots with sesamum, scents, and water—three for the fathers, one for the newly dead person—and pours the pot that belongs to the newly dead person into the pots of the Pitṛis with the two verses, *Vājasaneyā Saṃhitā*. xix. 45, 46. ²

If these ceremonies should be properly performed, the subtle parts of the offerings made during their performance feed the deceased till he goes to Pitṛiloka. The mantras facilitate his passage thereto and he takes his place among the Pitṛis.

Then "the fourth is dropped", *i. e.*, in the ceremonies the great-grandfather of the deceased person is not invoked, the deceased, his father and grandfather forming the three Pitṛis.

The numerous periodical ceremonies that are performed to the Pitṛis proper are technically Shrāddhas. At a Shrāddha the Pitṛis are the deities to whom the sacrifice is offered; the

¹ Shāṅkhāyana's *Gṛihya Sūtras* iv. 2. 5.

² *Ibid.* iv. 3.

विश्वस्यैकं परिवेष्टितारम्
ईशं तं ज्ञात्वाऽमृता भवन्ति ॥

...

...

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये सन्निविष्टः ।¹

"Then, having known the Supreme Brahman, the Supreme Immensity, as the Essence hidden in all creatures, the one Pervader of the universe, the Lord, they become immortal.

"The measure of a thumb, the Puruṣha, the inner Self, ever dwelling in the heart of men."

स वा अयमात्मा ब्रह्म ।²

"He, this Self, is Brahman."

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु
य एषोऽन्तर्हृदय आकाशः ।³

"He, this great unborn Self, (is) He who (is) this intelligence in living creatures, He who (is) this Ākasha in the heart."

स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽनयो ब्रह्मा-
भयं ।⁴

"He, this great, unborn, undecaying, deathless, immortal, fearless Self, (is) the fearless Brahman."

It is this nature, identical with Brahman as

¹ *Ibid.* iii. 7. 13.

² *Bṛihaḍāraṇyaka* IV. iv. 5.

³ *Ibid.* 22.

⁴ *Ibid.* 25.

Brāhmaṇas who are fed represent the Āhavanīya fire.¹

The Ābhyudayika-shrāddhas or Nāndī-shrāddhas are performed on the occasions of rejoicings, such as the birth of a son, the marriage of a son or daughter, nāmakaraṇa, jātakarma, chûḍākaraṇa etc. In this ceremony the Nāndī-mukha Pitṛis, glad-faced ancestors, those that have gone to the Svarga Loka, are invoked, and an even number of Brāhmaṇas are fed in the forenoon.

Of all the ancient ceremonies, Shrāddhas alone are still performed with any appreciable degree of religious fervour and it is hoped that an intelligent understanding of the rational basis of them will increase the Shraddhā, faith, without which a Shrāddha cannot properly deserve the name.

We shall see, in studying the Five Daily sacrifices—Chapter IV.—that the Pitṛi-Yajña has its place among them. On the new-moon day this is followed by the monthly Shrāddha ceremony, called the पिण्डान्वाहार्यकं, Piṇḍānvāhāryakam, and पार्वणश्राद्धम्, Pārvaṇa-shrāddham, one of the seven पाकयज्ञाः, Pākayajñāḥ, or sacrifices with baked offerings.

Sacrifices to the Pitṛis are offered in the afternoon, facing south,² and the ground should slope

¹ Āpastamba's *Dharma Sūtras*, II. vii. 16 (3).

² Āpastamba's *Yajña Paribhāṣa*, Sūtra LX.

southwards. ¹ On the new moon-day, Kushā or Darbha grass is arranged for seats, and an odd number of Brāhmaṇas are invited. Great stress is laid on the character and learning of these Brāhmaṇas.

यथेरिणे बीजमुन्ना न वत्ता लभते फलम् ।

तथानृचे हविर्देत्वा न दाता लभते फलम् ॥²

"As the sower having sown seed in barren soil, obtains no harvest, so the giver, having given sacrificial food to one ignorant of the Ṛchas, obtains no harvest."

नश्यन्ति हव्यकव्यानि नराणामविजानताम् ।

भस्मभूतेषु विप्रेषु मोहादत्तानि दातुभिः ॥³

"The offerings of ignorant men to Devas and Pitṛis perish, being gifts from deluded givers to Brāhmaṇas who are ashes."

ब्राह्मणो ह्यनधीयानस्तृणाग्निरिव शाम्यति ।

तस्मै हव्यं न दातव्यं न हि भस्मानि हूयते ॥⁴

"A Brāhmaṇa who is ignorant goeth out like a grass fire; to him sacrificial food ought not to be given; offerings are not poured into ashes."

So, also, Hiranyakeśhin says that the Brāhmaṇas invited to the Shrāddha must be pure and versed in the mantras. ⁵

¹ Manusmṛiti. iii. 206. ² Ibid. 142. ³ Manusmṛiti iii. 97.

⁴ Ibid. 168.

⁵ Gṛihya Sūtras II. iv. 10.

Having gathered these and prepared the materials for the sacrifice, and offered Haviḥ in the Dakshināgni, the sacrificer calls to the Pitṛis, and sprinkles water. According to Manu, he should make three cakes, offering them to his father, grandfather and great-grandfather, pour out water near the cakes, and give to the Brāhmaṇas very small portions of them; after this the Brāhmaṇas should be fed in the afternoon.¹ In the *Gṛihya Sūtras* it is directed that the Brāhmaṇas are first fed, and that then the offerings are to be made to the Pitṛis. The domestic Bali offerings should follow the Shrāddha.²

Similar ceremonies may be performed in the dark fortnight, and the Ashtakā ceremony is sometimes offered to the Pitṛis.

It must be remembered that Pitṛiloka and Pretaloka, or Yamaloka, are both regions in Bhuvraloka (see Part I. ch. vi.) and influence from the earth, Bhūraloka, reaches both of these. The influence of Piṇḍa offerings reaches throughout Pretaloka; the three higher generations (fourth, fifth and sixth) are affected by offerings of remnants of food. Including the offerer, only seven generations can mutually influence each other by the giving and receiving of food. Three generations beyond these can receive only libations of water. Influence

¹ *Manusmṛiti*, iii, 203—237.

² *Ibid.* 265.



from below can go no further, for by that time an average man is supposed to have passed into Svarga, and the whole object of Shrâddha is to facilitate his passage thither.

The general principles of the Shrâddha of a person recently departed are adaptations of the principles underlying all Samskâras.

Shrâddhas may, generally speaking, be regarded as serving the same purpose with reference to the subtler bodies, as is served by the pre-natal and natal Samskâras with reference to the gross physical body. Having helped the Jīvâtma going from here to a fair birth in the other world, the human helper has completed his duty, and cannot go any further or give other help. The agencies of the other world thereafter take up the Jīvâtma into their own exclusive charge.

CHAPTER III.

SHAUCHAM.

The rules for purifying the body are based on scientific facts as to the Annamaya and Prāṇamaya-koṣhas.

The Annamaya-koṣha is composed of solids, liquids and gases, and infinitesimal particles of these are constantly passing off from the body. Apart altogether from the obvious daily losses sustained by the body in the excrements and sweat, there is this ceaseless emission of minute particles, alike in night and day, whether the body is waking or sleeping. The body is like a fountain, throwing off a constant spray. Every physical object is in this condition, stones, trees, animals, men ; all are ceaselessly throwing off these tiny particles, invisible because of their extreme minuteness, and are, as ceaselessly, receiving the rain of particles from others which fills the air in which they live, and which they breathe in with every breath. A continual interchange is thus going on between all physical bodies ; no one can approach another without being sprinkled by the other, and sprinkling

him in turn, with particles from their respective bodies. Everything a man goes near receives some particles from his body ; every object he touches retains a minute portion of his body on its surface ; his clothes, his house, his furniture, all receive from him this rain of particles, and rain particles from themselves on him in turn.

The Prāṇamaya-koṣha, composed of the physical ethers and animated by the life-energies, affects all around it, and is affected by all around it, not by emitting or receiving particles, but by sending out, and being played upon by, vibrations, which cause waves, currents, in the etheric matter. The life-waves, magnetism-waves, go out from each man as ceaselessly as the fine rain of particles from his Annamaya-koṣha. And similar waves from others play upon him, as ceaselessly as the fine rain of particles from others falls on him.

Thus every man is being affected by others, and is affecting them, in the physical world, in these two ways : by a rain of particles given off from the Annamaya-koṣha, and by waves given off from the Prāṇamaya-koṣha.

The object of the rules of Shaucham is to make this inevitable influence of one person on another a source of health instead of a source of disease, and also to preserve and strengthen the

bodily and mental health of the performer. The Ann amaya-koṣha is to be kept scrupulously clean, so that it may send off a rain of health on everyone and everything that is near it; and the Prâṇa-maya-koṣha is to be reached by the mantra-produced vibrations in the etheric matter which permeates the things used in the ceremonies—as etheric matter permeates everything—so that these vibrations may act beneficially on it, and may cleanse and purify it.

The rules affecting bodily cleanliness are definite and strict. On rising, the calls of nature are first to be attended to,¹ plenty of water being used for cleansing purposes, and then the mouth and teeth are to be washed, and a bath taken. A man is to be careful that no unclean matters remain near his dwelling ;

दूरादावस्थान्मूत्रं दूरात् पादावसेचनम् ।
उच्छिष्टान्नं निषेकं च दूरादेव समाचरेत् ॥²

“Far from his dwelling let him cast excrement, far the water used for washing his feet, far the leavings of food, and bath-water.”

Much disease is caused by the neglect of this rule, the filthy surroundings of dwellings causing ill-health and general loss of vigour. In modern city life, the community takes on this duty by

¹ *Manusmṛiti*, iv. 45—52, 56—152. ² *Ibid.* iv. 151.

an organised system of drainage; but this should be on the same principle of conveying noxious matters far away from all habitations; and it is part of the duty of a good citizen to see that rivers in the neighbourhood of cities are not poisoned, nor filth allowed to accumulate to the injury of the public health.

A man must wash, in some cases bathe the whole body, before taking part in any religious ceremony, and sip water with appropriate mantras.

आचम्य प्रयतो नित्यमुभे संध्ये समाहितः ।

शुचौ देशे जपञ्जप्यमुपासीत यथाविधि ॥¹

"Being purified by sipping water, he shall always daily worship in the two twilights with a collected mind, in a pure place, performing Japa according to rule."

He must wash before and after meals ;

उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहितः ।

भुक्त्वा चोपस्पृशेत्सम्यग्द्विः खानि च संस्पृशेत् ॥²

"Having washed, the twice-born should eat food always with a collected mind; having eaten, let him wash well with water, sprinkling the sense-organs."

If a man has touched anything impure, a person or an object,

¹ *Manusmṛiti*. ii, 222.

² *Manusmṛiti*. ii, 53.

स्नानेन शुध्यति ।¹

"by bathing he is purified."

मृत्तयैः शुध्यते शोध्यं ।²

"By earth and water that which should be made pure is purified."

These are the two great purifiers, though alkalis and acids may be used for cleaning copper, iron, brass, pewter, tin and lead ; earthen vessels can be purified by burning, houses by sweeping, clothing and whitewash ; other methods are given for special substances. So long as any smell or stain remains on an object it is not to be considered pure.³

ज्ञानं तपोऽग्निराहारो मृन्मनो वार्युपाञ्जनम् ।

वायुः कर्मार्ककाळौ च शुद्धेः कर्तृणि देहिनाम् ॥⁴

"Wisdom, austerity, fire, food, earth, mind, water, plastering, wind, rites, the sun and time, are the purifiers of human beings."

But no body can be truly pure unless the mind and heart be pure :

अङ्गिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।

विद्यातपोऽभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥⁵

"The body is purified by water, the mind by truth, the soul by knowledge and austerity, the reason by wisdom."

¹ *Ibid.* v. 85.

² *Ibid.* 108.

³ *Ibid.* 105—127.

⁴ *Ibid.* 103.

⁵ *Manusmṛiti.* v. 109.

Besides the impurities due to obvious causes, the birth or death of Sapiṇḍas, or of relatives not Sapiṇḍas, causes impure magnetic currents in the Prâṇamaya-koṣha and therefore sullies the Annamaya-koṣha. In the case of Sapiṇḍas, the impurity lasts from ten days to one month according to the caste of the parties concerned. In the case of the death of little children the impurity lasts for a very short time.

The relationship of Sapiṇḍa ceases with the seventh remove of relationship through males. In the case of relations not Sapiṇḍas, the impurity lasts 3 days, or less, decreasing according to the remoteness of the relationship. During the period of impurity sacrificial oblations, recitation of mantras, and some other religious duties have to be given up. No one must eat the food of, or touch, one impure. But the customs vary much in these respects in the different parts of the country and even the word Sapiṇḍa is differently interpreted.

Further details may be studied in the Smṛitis, and may be applied by the student to his own life, in conformity with caste and family customs and having regard to the changed conditions of life. Infectious diseases of all kinds run riot where the rules of individual purity are disregarded, and where houses, clothes and articles in daily use are not scrupulously cleaned. Modern science is re-estab-

lishing, with infinite labour and pains, the facts on which these ancient rules were based, and a clear understanding of the reason for their imposition will render obedience to them willing and cheerful.

CHAPTER IV.

THE FIVE DAILY SACRIFICES.

The application of the great Law of Sacrifice to the daily life of the Āryan was made by the laying down of rules for making sacrifices, by which he gradually learned to regard himself as part of a connected whole, a whole of which the parts were mutually interdependent, owing to each other's mutual aid and support. When this lesson had been thoroughly assimilated, then, and then only, might the man lay aside these duties, entering on the life of the Sannyâsi, who having sacrificed all his possessions and himself, had nothing left to offer.

The various bodies or vehicles of man are nourished and helped to grow severally, by the initial energy received from parents, by food, by sympathy and help from his fellow-beings, by magnetic influences, and by knowledge and illumination. He therefore owes a fivefold debt to nature : and it is but meet and proper that, if he would flourish, he should fully recognise his indebtedness and do his best to pay back his debt. As

stated before, he is not an isolated creature, and his whole well-being depends upon his co-operation with nature, which works not so much for the exaltation of individuals as for the steady evolution of all creation. The sacrifices prescribed by Hindu law-givers are nothing more than an enumeration of the duties which thus devolve on every man. They embrace all the planes of his existence, and are therefore conducive to his highest growth.

There are thus five महायज्ञाः, Mahâyajñâḥ, great sacrifices, to be offered every day, and seven पाकयज्ञाः, Pākayajñâḥ, literally cooked sacrifices, occurring at stated intervals. In addition to these, there are the fourteen Shrauta sacrifices, divided into हविर्यज्ञाः, Havir-yajñâḥ, offerings of grains, etc., and सोमयज्ञाः, Soma-yajñâḥ, offerings of Soma. Some of these are of daily, others of occasional, obligation.

The five great sacrifices are as follows:—

1. ब्रह्मयज्ञः Brahma-yajñâḥ, called also वेदयज्ञः, Veda-yajñâḥ, Sacrifice to Brahman or the Vedas.
 2. देवयज्ञः Deva-yajñâḥ, Sacrifice to Devas.
 3. पितृयज्ञः Pitṛi-yajñâḥ, Sacrifice to Pitṛis.
 4. भूतयज्ञः Bhûta-yajñâḥ, Sacrifice to Bhûtas.
 5. मनुष्ययज्ञः Manuṣhya-yajñâḥ, Sacrifice to men.
- These are laid down by Manu among the duties of the householder.

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥
* * * * *

अहुतं च हुतं चैव तथा प्रहुतमेव च ।
ब्राह्म्यं हुतं प्राशितं च पञ्च यज्ञान् प्रचक्षते ॥
जपोऽहुतं हुतो होमः प्रहुतो भौतिको बलिः ।
ब्राह्म्यं हुतं द्विजाग्न्यर्चा प्राशितं पितृतर्पणम् ॥
स्वाध्याये नित्ययुक्तः स्याद्देवे चैवेह कर्मणि ।
दैवे कर्मणि युक्तो हि विभर्तीदं चराचरम् ॥

"Teaching is the Brahma sacrifice, Tarpaṇa (the offering of water) is the Pitṛi sacrifice, Homa (the pouring into the fire) the Deva sacrifice, Bali (food) is the Bhûta sacrifice, hospitality to guests the Manuṣhya sacrifice.

"They call the five sacrifices Ahuta, Huta, Prâhuta, Brâhmya-huta, and Prâshita.

"Japa is Ahuta, Homa is Huta, the Bali given to Bhûtas is Prâhuta, respectful reception of the twice-born is Brâhmya-huta, and the Pitṛi-tarpaṇa is Prâshita.

"Let a man ever engage in Veda study, and in the rites of the Devas ; engaged in the rites of the Devas, he supports the movable and immovable kingdoms. "

And again—

ऋषयः पितरो देवा भूतान्यतिथयस्तथा ।
आशासते कुटुम्बिभ्यस्तेभ्यः कार्यं विजानता ॥
स्वाध्यायेनार्चयेतर्षीन् होमैर्देवान्यथाविधि ।
पितृञ्छाद्धेन नूनन्नैर्भूतानि वलिकर्मणा ॥ १

"The R̥ishis, the Pit̥ris, the Devas, the Bhūtas and guests expect (help) from the householders : hence he who knows should give to them.

"Let him worship, according to the rule, the R̥ishis with Veda study, the Devas with Homa, the Pit̥ris with Shrāddha, men with food, and the Bhūtas with Bali."

We have here very plainly indicated the nature of the sacrifices to be offered ; the sacrifice to Brahman, called also that of the Vedas and the R̥ishis, is study and teaching : this is a duty every man owes to the Supreme—to cultivate his intelligence and to share his knowledge with others. Every day the Āryan should devote a portion of time to study ; the man who lives without daily study becomes frivolous and useless. This duty is enjoined by the first of the great sacrifices.

Then comes the sacrifice to the Devas—the recognition of the debt due to those who guide nature, and the "feeding" them by pouring ghee into the fire, the Homa sacrifice. The Devas are nour-

ished by exhalations as men by food, their subtle bodies needing no coarser sustenance.

The sacrifice to the Pitṛis follows, consisting of the offerings of cakes and water. The Pitṛis are the sons of Marīchi and the Ṛṣhis produced by Manu, and are of many classes, the progenitors of the various divine and human races. From the Somasad Pitṛis the Sādhyas and pure Brāhmaṇas are descended, and from the Agniṣhvāta Pitṛis the Devas and also some Brāhmaṇas. The Daityas, Dānavas, Yakshas, Gandharvas, Uragas, Rākshasas, Suparṇas and Kinnaras descend from the Barhiṣhad Pitṛis, as do also some Brāhmaṇas. The Pitṛis of Kṣhat-triyaṣ are the Havirbhukṣ, of Vaishyas the Ājyapas, of Shūdras the Sukālinas. Countless descendants become associated with them, so that the sacrifice may be said to be to ancestors. In this a man is taught to remember the immense debt he owes the past, and to regard with loving gratitude those whose labours have bequeathed to him the accumulated stores of wealth, learning and civilisation. He is reminded also of the time when he will pass into the great ancestral host, and of his duty to hand down to posterity the legacy he has received, enriched, not diminished, by his life. The full meaning of descent from Pitṛis is ascertainable only by study of occult science.

The sacrifice to Bhūtas consists of Bali, or offer-

ings of food placed on the ground in all directions, intended for various beings of the invisible worlds, and also for stray animals of all kinds and wandering outcasts and diseased persons. The injunction as to this should be remembered :

शुनां च पतितानां च श्वपचां पापरोगिणाम् ।
वायसानां कृमीणां च शनकैर्निर्वपेद्भुवि ॥¹

“ Let him gently place on the ground (food) for dogs, outcasts, Shva-pachas, those diseased from sins, crows and insects.”

It is not to be thrown down carelessly and contemptuously, but put there gently, so that it may not be soiled or injured. It is a sacrifice, to be reverently performed, the recognition of duty to inferiors, however degraded.

Lastly comes the sacrifice to men, the feeding of guests—or generally of the poor—the giving of food to the houseless and the student :

कृत्स्नतद्वलिकर्मैवमतिथिं पूर्वमाशयेत् ।
भिक्षां च भिक्षवे दद्याद्विधिवद् ब्रह्मचारिणे ॥²

“ The Bali offering made, let him feed first the guest, and let him give food, according to rule, to a beggar and a student.”

In this man is taught his duty to his brother-men. his duty of brotherly help and kindness. He feeds

¹ *Manusmṛiti*, iii. 92.

² *Ibid* iii. 94.

humanity in feeding some of its poorer members, and learns tenderness and compassion. The giving of food is illustrative of all supply of human needs. Manuṣhya-yajña includes *all* philanthropic actions. As in the old days, want of food was the chief want of man, that is mentioned prominently. The complexities of life have given rise to other wants now. But they are all included in the Manuṣhya yajña, provided they are legitimate wants, and it becomes the duty of each man to remove them, so far as lies in his power.

Thus these five great sacrifices embrace man's duty to all the beings round him ; and the man who truly performs them in spirit as well as in letter, day by day, is doing his share in turning the wheel of life and is preparing for himself a happy future. We may glance briefly at the other sacrifices.

The Pāka-yajñas are seven in number :

- | | |
|-------------------|--------------------|
| 1. पितृश्राद्धं | Pitṛi-shrāddham |
| 2. पार्वणश्राद्धं | Pārvaṇa-shrāddham. |
| 3. अष्टका | Ashtakā. |
| 4. श्रावणी | Srāvaṇi. |
| 5. अश्वयुजिः | Ashvayujīḥ. |
| 6. आग्रहायणी | Āgrahāyaṇi. |
| 7. चैत्री | Chaitrī. |

The first two of these are ceremonies in honour

of the Pitṛis, and have been dealt with in Chapter II. under Shrâddha. The remainder, except the fourth, are now rarely met with.

The fourteen Shrauta sacrifices are as follows:

The seven Haviryajñas:

1. अग्न्याधेयं Agnyâdheyam.
2. अग्निहोत्रं Agnihotram.
3. दर्शपूर्णमासं Darsha-pûrṇamâsam.
4. आश्रयणं Âgrayaṇam.
5. चातुर्मास्यं Châturmâsyam.
6. निरुद्धपशुबन्धः Nirûḍha-pashu-bandhaḥ.
7. सौचामाणिः Sautrâmaṇiḥ.

In these milk, ghee, grains of various kinds, and cakes were offered, and Manu says that a Brâhmaṇa should daily offer the Agnihotrâ in the morning and evening, the Darsha and Purnamâsa at the end of each fortnight, the Âgrayaṇa with new grain—before which the new grain should not be used—the Châturmâsya at the end of the three seasons, the Nirûḍha-pashu-bandha at the solstices.¹

The seven Somayajñas are :

1. अग्निष्टोमः Agniṣṭomaḥ.
2. अत्यग्निष्टोमः Atyagniṣṭomaḥ.
3. उक्थः Ukthyaḥ.

¹ *Manusmṛiti*. iv, 25, 26.

श्रीभगवानुवाच ।

मय्यविश्य मनो ये मां नित्ययुक्ता उपासते ।
 श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥
 ये त्वत्क्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
 सर्वत्रगमर्चित्यं च कूटस्थमचलं ध्रुवम् ॥
 संनियमेभ्यन्द्रियग्रामं सर्वत्र समबुद्धयः ।
 ते प्राप्नुवन्ति मामेव सर्वभूताहिते रताः ॥
 क्लेशोऽधिकतरस्तेषामव्यक्तसक्तचेतसाम् ।
 अव्यक्ता हि गतिर्दुःखं देहवाङ्मिरवाण्यते ॥
 ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
 अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
 तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
 भवामि न चिरात्पार्थ मय्यविशितचेतसाम् ॥¹

"Those Bhaktas, who, ever controlled, worship Thee, and those also (who worship) the Indestructible, the Unmanifested, of these which are the more skilled in Yoga?

"The Blessed Lord said:

"They who with Manas fixed on Me, ever controlled, worship Me, with faith supreme endowed, these I hold as best in Yoga.

"They who worship the Indestructible, the Ineffable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchangeable, the Immutable, the Eternal,

¹ Bhagavad Gītā. xii. 1-7.

"Renouncing and subduing the senses, everywhere equal-minded, in the welfare of all creatures rejoicing, these also come unto Me.

"Greater is the difficulty of those whose minds are set on the Unmanifested, for the path of the Unmanifested is hard for the embodied to reach.

"Those verily who, renouncing all actions in Me and intent on Me, worship, meditating on Me with whole-hearted Yoga,

"These I speedily lift up from the ocean of death and existence, O Pârtha, their minds being fixed on Me."

This is the final answer; both achieve, both gain Mukti, but the worship of Íshvara in a Form is easier than the worship of Him without a Form, and escape from the cycle of rebirth is easier for those who thus worship.

The simplest form of worship is that generally spoken of as Pâjâ, in which an image representing some divine Form is used as the Object, and the Being thus represented is adored; flowers are used, as beautiful symbols of the heart-flowers of love and reverence; water is sanctified with a mantra, poured on the image, and sprinkled over the worshipper; a mantra, in which the name of the Object of worship occurs, is repeated inaudibly a certain number of times, and the invisible bodies

are thus rendered receptive of His influence, as before explained (see p. 168). Then the worshipper passes on according to his nature into spontaneous praise or prayer, aspiration and meditation, and becoming oblivious of the external object, rising to the One imaged in that object, and often feeling His presence, becomes suffused with peace and bliss. Such worship steadies the mind, purifies and ennobles the emotions, and stimulates the unfolding of the germinal spiritual faculties.

The use of an image in such worship is often found most helpful, and is well-nigh universal. It gives an object to which the mind can at first be directed and thus steadiness is obtained. If it be well chosen, it will attract the emotions, and the symbols, always present in such an image, will direct the mind to the characteristic properties of the Object of worship.

Thus the Liṅgam is the symbol of the great Pillar of Fire, which is the most characteristic manifestation of Mahādeva, the destroying element which consumes all dross but only purifies the gold. The four-armed Viṣṇu represents the protecting support of the deity, whose arms uphold and protect the four quarters, and the objects held in the hands are symbols of His creative, ruling, destroying, forces, and of the universe He governs.

The Shâlagrâma is used in the household as the symbol of Viṣṇu. But all these are already familiar.

When the worshipper passes from the external worship to the internal, the image is reproduced mentally and carries him on into the invisible world, where it may change into a living Form, animated by the One it represents. Further, a properly prepared image—sanctified by mantras and by the daily renewed forces of the worshipper's devotion—becomes a strong magnetic centre from which issue powerful vibrations, which regularise and steady the invisible bodies of the worshipper, and thus assist him in gaining the quiet and peaceful conditions necessary for effective prayer and meditation.

Apart from these definite uses, the Bhakta feels a pleasure in contemplating such an image, similar in kind to, but greater in degree than, any one finds in having with him the picture of a beloved but absent friend.

For all these reasons, no one should object to the use of images in religious worship by those who find them helpful ; nor should any one try to force their use on those who are not helped by them. Tolerance in these matters is the mark of the truly religious man.

The special Form to which Pûjâ is addressed is

sometimes the Kula-deva, or Kula-devî Deva or Devî, and sometimes is the one the worshipper by his Guru, or chosen as the one which most appeals to him. is the Iṣṭa-deva, the Deva sacrificed to.

Other forms of worship are general under the name Upâsanâ. Flowers are used, nor is an image necessary, though used, for the reasons already given. Sandhyâ is a form of such worship : students should be properly instructed in two types, Vaidika and Tântrika, and varying to caste and family customs. The Sandhyâ ceremony as performed now in various parts of India does not exactly represent the oldest form of it, as taught in the *Taittiriya* *brâhmana*, and the early Smṛitis. But the *Arjuna* *dâna* to the Sun and the meditation on the vibration of the Gâyatrî, which form the oldest ceremony, are the oldest parts of it too. Sandhyâ is performed at the proper Sandhyâs of much profit to the performer. A Sandhyâ is a meeting point of two periods of time, ground or of two different states of one and the same subject. It is the teaching of the ancients of India that at Sandhyâs there is always a manifestation of force which vanishes when Sandhyâ is past.

The broad features are :

1. Âchamana and Mârjana, purifying the body with water sanctified by a Mantra.
2. Prâṇâyâma, control of the breath.
3. Agha-marṣhaṇa, expiatory of all sins to which the Ego, not the Personality, is attached ; the worshipper goes back in mind to the time when there was no manifestation and no sins.
4. Gâyatrî, either Vaidika or Tântrika, followed by
5. Worship of the Sun-God—Arghya and Upasthâna.
6. Japa, recitation, a certain number of times, of the Mantra of the Iṣṭa-deva, including adoration and salutation.

The Vaidika sacrifices and saṃskâras are mostly out of use, but this Sandhyâ-Vandana is a living thing, the last remnant, and the student must jealously keep to it and must perform it every day.

Another kind of Upâsanâ is meditation, and the treatise of Patañjali, the *Pâtañjala-sūtrâṇi*, should here be carefully studied, when the time for systematic meditation arrives. In student days the due performance of Sandhyâ and of some form of Pôjâ may suffice, but the theoretical outline of the practice of meditation may be given. Says Patañjali ;

यमनियमासनप्राणायामप्रत्याहारधारणा-
ध्यानसमाधयोऽष्टावङ्गानि ।¹

"Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi—the eight limbs."

The first two of these, Yama and Niyama, have to do with conduct, for without good conduct and purity there can be no meditation.

तत्राहिंसासत्यास्तेयब्रह्मचर्याऽपरिग्रहा यमाः ।²

"Harmlessness, truth, honesty, chastity, absence of greed—(these are) Yamas."

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।³

"Purity, contentment, austerity, Veda-study, yearning after Īshvara—(these are) Niyamas."

These qualities acquired, a man may sit for meditation. There are two preliminaries. Any posture which is steady and pleasant is suitable :

स्थिरसुखमासनम् ।⁴

"Firm, pleasant—(that is) Āsana."

Prāṇāyāma is the regulation of the breath, and this has to be learned from a teacher.

Then comes the immediate preparation, the closing of the senses against external objects, and the drawing of them and placing them in the mind : this is Pratyāhāra.

¹ *Op. cit.* ii. 29.

² *Ibid.* 30.

³ *Ibid.* 32.

⁴ *Ibid.* 46.

Now follows meditation proper, consisting of three stages, Dhâraṇa, Dhyâna and Samâdhi.

देशबन्धश्चित्तस्य धारणा ।¹

"The binding of the mind to (one object is) Dhâraṇa."

This is concentration, the steadying of the mind on one point, in one place, so that it is fixed, appointed. Only such a mind can pass on to Dhyâna.

तत्र प्रत्ययैकतानता ध्यानम् ।²

"The steady (and uninterrupted) flow of cognition towards that (object) is Dhyâna."

When this is reached, the mind, fixing itself, loses the consciousness of itself and remains identified with the object of thought, and this state is Samâdhi.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यामिव समाधिः ।³

"That same (Dhyâna) showing the object only, and devoid, as it were, of self-consciousness, is Samâdhi."

These are the preparations for and the stages of meditation. By this a man rises to knowledge; by this he loses himself in the divine Being he worships; by this he disengages himself from the bonds of action. Without meditation no truly spiritual life is possible.

¹ *Ibid.*, iii. 1.

² *Ibid.*, 2.

³ *Ibid.*, 3.

Manu has declared, after describing the life of the Sannyâsi :

ध्यानिकं सर्वमेवैतद्यदेतदभिशब्दितम् ।
न ह्यनध्यात्मवित्कश्चित्क्रियाफलमुपाश्रुते ॥

"All this that has here been declared depends on meditation ; for no one who does not know the Supreme Self can fully enjoy the fruit of rites."

It is therefore a thing to be looked forward to and prepared for, and every student who desires the higher life should begin his preparation by practising Yama and Niyama.

CHAPTER VI.

THE FOUR ĀSHRAMAS.

The student will have noticed the extremely systematic and orderly arrangement of life which characterises the Sanātana Dharma. It is in full keeping with this, that the whole life should be arranged on a definite system, designed to give opportunity for the development of the different stages of human activity and assigning to each period of life its due occupations and training. Life was regarded as a school in which the powers of the Jīvātmā were to be evolved, and it was well or ill spent according as this object was well or ill achieved.

The life was divided into four stages, or Āshramas: that of the ब्रह्मचारी, Brahmachārī, the student, bound to celibacy; that of the गृहस्थः, Gṛihasthah, the householder; that of the वानप्रस्थः, Vānaprasthah, the forest-dweller; that of the सन्न्यासी Sannyāsī, the ascetic, called also the यतिः Yatīh, the controlled, or the endeavourer.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।

एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥¹

"The Student, the Householder, the Forest-dweller, the Ascetic —these, the four separate orders, spring from the Householder."

A man should pass through these regularly, and not enter any prematurely. Only when each had been completed might he enter the next.

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।

अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥²

"Having studied the Vedas, or two Vedas, even one Veda, in due order, without breaking celibacy, let him dwell in the householder order."

गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।

अपत्यस्य तथापत्यं तदारण्यं समाश्रयेत् ॥³

"When the householder sees wrinkles (in his skin) and whiteness (in his hair) and the son of his son, then let him retire to the forest."

वनेषु तु विद्वत्यैवं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं त्यक्त्वा सङ्गान् परिव्रजेत् ॥⁴

"Having passed the third portion of life in the forests, let him, having abandoned attachments, wander (as an ascetic) the fourth portion of life."

This succession is regarded as so important for

¹ *Manusmṛiti*, vi. 87. ² *Ibid.*, iii. 2. ³ *Ibid.*, vi. 2. ⁴ *Ibid.*, 33.

the due development of the Jivâtmâ, and the proper ordering of society, that Manu says :

अनधीत्य द्विजो वेदाननुत्पाद्य तथा प्रजाम् ।
अनिष्ट्वा चैव यज्ञैश्च मोक्षमिच्छन् व्रजत्यधः ॥¹

“ A twice-born man who seeketh Moksha without having studied the Vedas, without having produced offspring, and without having offered sacrifices, goeth downwards.”

The offering of sacrifices, we shall see, is the chief duty of the forest-dweller, and therefore indicates the Vânaprastha state.

In rare and exceptional cases a student was allowed to become a Sannyâsî, his debts to the world having been fully paid in a previous birth ; but these rare cases left the regular order unshaken. Strictly speaking, indeed, even he was not called a Sannyâsî, and did not receive the initiations of Sannyâsa proper; but was called a Bâla or Naishṭhika Brahmacharî, like Shuka and the Kumâra Rîshis. The great multiplication of young Sannyâsîs found in modern days is directly contrary to the ancient rules, and causes much vice and trouble and impoverishment of the country.

We will now consider the Âshramas in order.

The student life began, as we have seen, with the

¹ *Manusmṛiti*, vi. 37.

- Upanayana ceremony, the boy being then committed to the care of his teacher, with whom he lived while his pupilage continued. His life thereafter was simple and hardy, intended to make him strong and healthy, independent of all soft and luxurious living, abstemious and devoid of ostentation. He was to rise before sunrise and bathe and then perform Sandhyā during the morning twilight till the sun rose ; if it rose while he was still sleeping, he had to fast during the day, performing Japa. Then he went out to beg for food which was placed at his teacher's disposal, and was to take the portion assigned to him cheerfully :

पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।

दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥

पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति ।

अपूजितं तु तद्भुक्तमुभयं नाशयेदिदम् ॥¹

“ Let him ever honour (his) food, and eat it without contempt ; having seen it, let him be glad and pleased, and in every way welcome it.

“ Food which is honoured ever gives strength and nerve-vigour ; eaten unhonoured, it destroys both these.”

The day was to be spent in study and in the service of his teacher :

¹ *Manusmṛiti*. ii. 54, 55.

नोदितो गुरुणा नित्यमप्रणोदित एव वा ।

कुर्यादध्ययने योगमाचार्यस्य हितेषु च ॥¹

"Directed or not directed by his teacher, let him ever engage in study, and in doing benefits to his preceptor."

At sunset he was again to worship till the stars appeared. Then the second meal was taken. Between these two meals he was generally not to eat, and he was enjoined to be temperate as to his food.

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ।

अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥²

"Over-eating is against health, long life, (the attainment of) heaven and merit, and is disapproved by the world ; therefore let him avoid it."

The rules laid down as to his general conduct show how frugality, simplicity and hardiness were enforced, so that the youth might grow into a strong and vigorous man ; it was the training of a nation of energetic, powerful, nobly-mannered and dignified men.

वर्जयेन्मधु मांसं च गन्धमाल्यं रसांस्त्रियः ।

शुक्तानि चैव सर्वाणि प्राणिनां चैव हिंसनम् ।

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानञ्छत्स्नधारणम् ।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ।

¹ *Manusmṛiti*, ii. 191.

² *Ibid.* 57.

द्यूतं च जनवादं च पारिवादं तथानृतम् ।
 स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥
 एकः शयीत सर्वत्र न रेतः स्कन्दयेत् कचित् ।
 कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः ॥
 स्वप्ने सिक्ता ब्रह्मचारी द्विजः शुक्रमकामतः ।
 स्नात्वा कर्मर्चयित्वा त्रिः पुनर्मामित्यृचं जपेत् ॥¹

"Let him refrain from wine, meat, perfumes, garlands, tasty and savoury dishes, women, all acids, and from injury to sentient creatures.

"From unguents, collyrium to the eyes, the wearing of shoes and umbrellas, from lust, anger and greed, dancing, singing and playing on musical instruments.

"Dice-playing, gossip, slander and untruth, from staring at and touching women, and from striking others.

"Let him always sleep alone, and let him not waste his seed ; he who from lust wastes his seed, destroys his vow (and its valuable fruits.)

"A twice-born Brahmachârî who loses seed in sleep without lust, having bathed and worshipped the sun, should repeat the rik, पुनर्नाम्, etc., three times."

The student will see that all the injunctions of Manu above quoted apply perfectly to the present

¹ Manusmriti, ii. 177-181.

day, except the prohibition as to shoes and umbrellas. Changed social conditions make modifications necessary on this point, as well as on certain other matters not included in the quotation.

The great stress laid upon chastity and purity during youth is due to the fact that the vigour and strength of manhood, freedom from disease, healthy children, and long life, depend more on this one virtue of complete continence than on any other one thing, self-abuse being the most fertile breeder of disease and premature decay. The old legislators and teachers therefore made a vow of celibacy part of the obligation of the student, and the very name of the student, the Brahmachârî, has become synonymous with one who is under a vow of celibacy. The injunction quoted above, to avoid dancing, singing, playing on musical instruments, dicing, gossip, staring at and touching women, has as aim to keep the lad out of the company and the amusements that might lead him into forgetfulness of his vow, and into temptations for its breach. The simple food, the hard work, the frugal living, all build up a robust body, and inure it to hardships.

Over and over again Manu speaks on this :

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।

संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम् ॥¹

¹ *Manusmriti*, ii. 88.

"Let the wise man exercise assiduity in the restraint of the senses, wandering among alluring objects, as the driver (restrains) the horses,"

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।

सर्वान्संसाधयेदर्थानाक्षिपवन्योगतस्तनुम् ॥¹

"Having brought into subjection all his senses, and also regulated his mind, he may accomplish all his objects by Yoga, without emaciating his body."

The *Chhândogyopaniṣhat* declares that Yajña, Iṣṭa, the feeding of the poor, the dwelling in forests, are all summed up in Brahmacharya, and that the third heaven of Brahmâ is only thus obtained.²

The practice of self-control and complete continence was rendered much more easy than it would otherwise have been, by the care bestowed on the physical development and training of youth by physical exercises and manly games of all kinds. In the *Râmâyana* and the *Mahâbhârata*, we read of the way in which the youths were practised in the use of weapons, in riding and driving, in sports and feats of skill. These physical exercises formed a definite part of their education, and contributed to the building up of a vigorous and healthy frame.

Having thus fulfilled, in study and strict chas-

¹ *Manusmṛiti*. ii. 100.

² *Loc. cit.* VIII. iv. 3 and v. 1-4.

tity, the student period, the youth was to present his teacher with a gift, according to his ability, and return home to enter the household life.

Then, and then only, he was to take a wife, and the responsibilities of man's estate. After marriage, great temperance in sexual relations was enjoined, marital connexion being only permissible on any one of ten nights in a month (see *Manu*, iii. 45-49). Women were to be honoured and loved, else no welfare could attend the home :

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवैस्तथा ।
 पूज्या भूषयितव्याश्च बहुकल्याणप्रीप्सुभिः ॥
 यत्र कार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
 यत्र तास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥
 शोचन्ति जामयो यत्र विनश्यन्त्याशु नत्कुलम् ।
 न शोचन्ति तु यत्रैता वर्धन्ते तद्धि सर्वदा ।¹

"They must be honoured and adorned by fathers brothers, husbands and brothers-in-law, desiring, welfare.

"Where women are honoured, there verily the Devas rejoice ; where they are not honoured, there indeed all rites are fruitless.

"Where the female relatives grieve, there the family quickly perishes ; where they do not grieve, that family always prospers."

¹ *Manusmṛiti*- iii. 55-57.

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ ¹

“ In the family in which the husband is contented with his wife, and the wife, with the husband, there happiness is ever sure.”

The Gṛihastha is the very heart of Āryan life ; every thing depends on him.

यथा वायुं समाश्रित्य सर्वे जीवन्ति जन्तवः ।
तथा गृहस्थमाश्रित्य वर्तन्त इतराश्रमाः ॥ ²

“ As all creatures live supported by air, so the other orders exist supported by the householder.”

सर्वेषामपि चैतेषाम् वेदश्रुतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान्विभर्ति हि ॥
यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥ ³

“ Of all these, by the precepts of the Veda-Shruti, the householder is called the best ; he verily supports the other three.

“ As all streams and rivers flow to rest in the ocean, so all the Āshramas flow to rest in the householder.”

Hence the householder is the best of the orders, उद्येष्टाश्रमो गृही. He has the duty of accumulating wealth—in this the Vaishya is the typical house-

¹ *Manusmṛiti*. iii 60.

² *Ibid*. 77.

³ *Ibid*. 89—90.

holder—and of distributing it rightly. Hospitality is one of his chief duties, and in this he must never fail.

तृणानि भूमिखदकं वाक् चतुर्थी च सनुता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ ¹

“Grasses, earth, water, the kind word, these four are never lacking in the houses of the good.”

He must ever feed first his guests, Brāhmaṇas, his relatives and his servants, and then he and his wife should eat, but even before these he should serve brides, infants, the sick, and pregnant women.²

The householder must duly offer the five great sacrifices, and by Brāhmaṇa householders the duty of the monthly Shrāddhas should be observed. The Brāhmaṇa should maintain his studies, and not follow occupations which prevent study, but earn his living in some business that does not injure others.⁴ Careful rules are laid down for conduct, which will be dealt with in Part III, as they belong to the general conduct of life, the householder being the typical human being. His special virtues are hospitality, industry, truth, honesty, liberality, charity, purity of food and life. He may enjoy wealth and luxury, provided he give alms.

¹ *Manusmṛiti*, iii. 101.

² *Ibid.* 114—116.

³ *Ibid.* iv. 17.

⁴ *Ibid.* 2.

The householder may quit the household life, and become a Vānaprastha, going to the forest when, as before said, he is growing old and has grand-children. His wife may go with him, or remain with her sons, and he goes forth, taking with him the sacred fire and sacrificial instruments. His duty to the world is now to help it by prayer and sacrifice, and he is accordingly to continue to offer the five daily sacrifices, together with the Agni-hotra, the new and full moon sacrifices and others. The rule of his life is to be sacrifice, study, austerity, and kindness to all :

स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ।
दाता नित्यमनादाता सर्वभूतानुकम्पकः ॥¹

“Let him ever be engaged in Veda study, controlled, friendly, collected ; ever a giver, not a receiver, compassionate to all beings.”

This simple ascetic life leads him on to the last stage, that of the Sannyâsi, the man who has renounced all. He no longer offers sacrifices, having given all his property away ; he lives alone, with tree for shelter, his life given to meditation.

अग्निरनिकेतः स्याद् ग्राममन्त्रार्थमाश्रयेत् ।
उपेक्षकोऽसंकुशुको मुनिर्भाविसमाहितः ॥²

“Let him be without fire, without dwelling, let

¹ *Munismṛiti*. vi. 8.

² *Ibid.* 43.

him go to a village for food, indifferent, firm of purpose, a muni of collected mind."

Then follows a beautiful description of the true Sannyâsi :

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
 कालमेव प्रतीक्षेत निर्देशं भुनक्तो यथा ॥
 दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।
 सत्यपूतं वदेद्वाचं मनःपूतं समाचरेत् ॥
 अतिवादांस्त्रितिक्षेन नावमन्येत कंचन ।
 न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥
 कुध्यन्तं न प्रतिकुध्येदाकुष्टः कुशलं वदेत् ।
 सप्तद्वारावकीर्णं च न वाचमनूनां वदेत् ॥
 अध्यात्मरतिरामीनो निरपेक्षा निरामिषः ।
 आत्मनैव सहायेन सुखार्थो विचरेदिह ॥ १

"Let him not wish for death, let him not wish for life, let him wait for the time, as a servant for his wages.

"Let him set feet purified (guided) by sight, let him drink water purified by (strained through) cloth, let him speak words purified by truth, let him do acts purified (governed) by reason.

"Let him endure harsh language, and let him not insult any one ; nor, relying on this (perishable) body, let him make an enemy of any one.

"Let him not return anger to the angry, let him bless when cursed; let him not utter lying speech, scattered at the seven gates (*i. e.* speech showing desire for the fleeting and false objects of the five outer senses and Manas and Buddhi.)

"Rejoicing in the Supreme Self, sitting indifferent, refraining from sensual delights, with himself for his only friend, let him wander here (on the earth), aiming at liberation."

He is to meditate constantly on transmigration and suffering, on the Supreme Self and Its presence in high and low alike, to trace the Jīvātmā through its many births, and to rest in Brahman alone. Thus doing, he reaches Brahman.

Such were the four Āshramas of Sanātana Dharma, designed for the training of man to the highest ends. In modern days they cannot be completely revived in their letter, but they might be revived in their spirit, to the great improvement of modern life. The student period must now be passed in school and college, for the most part, instead of in the Āshrama of the Guru; but the same principles of frugal, hardy, simple living might be carried out, and Brahmacharya might be universally enforced. The Gṛihastha ideal, commenced at marriage, might be very largely followed in its sense of duty and responsibility, in its discharge of religious obliga-

tions, in its balanced ordering of life, in its recognition of all claims, of all debts. The third Āshrama could not be lived in the forest by many, and the fourth Āshrama is beyond the reach of most in these days ; but the idea of the gradual withdrawal from worldly life, of the surrender of the conduct of business into the hands of the younger generation, of the making of meditation, study and worship the main duties of life—all this could be carried out. And the presence of such aged and saintly men would sanctify the whole community, and would serve as a constant reminder of the dignity and reality of the religious life, setting up a noble ideal, and raising, by their example, the level of the whole society.

A life which is well-ordered from beginning to end—that is what is implied in the phrase “ The four Āshramas.” Two of them—namely that of the student and that of the householder—may be said to represent in the life of an individual that outward-going energy which carries the Jīva into the Pravṛtti Mārga. The two later stages—the life of the Vānaprastha and that of the Sannyāsi—these are the stages of withdrawal from the world, and may be said to represent the Nivṛtti Mārga in the life of the individual. So wisely did the ancient ones mark out the road along which a man should tread, that any man who takes this plan of

life, divided into four stages, will find his outgoing and indrawing energies rightly balanced. First, the student stage, properly lived and worthily carried out; then the householder stage, with all its busy activity in every direction of worldly business; then the gradual withdrawal from activity, the turning inward, the life of comparative seclusion, of prayer and of meditation, of the giving of wise counsel to the younger generation engaged in worldly activities; and then, for some at least, the life of complete renunciation.

It must not be forgotten that the passing through these Âshramas and the reaching of liberation has for its object—as we may see from the stories of Muktas in the Purâṇas and Itihâsas—the helping on of the worlds, and the co-operating with Īshvara in His benevolent administration, and His guidance of evolution. In the outward life of Sannyâsa the Jīvâtma learns detachment and indifference, but the highest Sannyâsa is that of the inner, not that of the outer life, in which a man, who is completely detached and indifferent, mingles in the life of men for their helping and uplifting.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स सन्यासी च योगी च न निरग्निरन चाक्रियः॥¹

“He who performeth such action as is duty, in-

¹ *Bhagavad Gītā*, iv, i.

dependently of the fruit of action, he is a Sannyāsi and Yogī also, not he that is without fire and rites."

Such a man lives in the midst of objects of attachment and is yet without attachment, regarding nothing as his own though possessed of wealth. He then becomes the ideal householder, whom the Grihastha reflects, and verifies in its fullest sense the dictum of Manu, that the householder order is the highest of all because it is the support of all. And the household life is truly lived only where a man sets before himself that high ideal of administrator rather than owner, servant rather than master of all.

CHAPTER VII.

THE FOUR CASTES.

Just as the Four Āshramas serve as a school for the unfolding of the Jīvātmā during a single life, so do the Four Castes serve as a similar school for its unfolding during a part of the whole period of its transmigrations. Looked at in the broadest sense, they represent the complete period, but, as an external system, the Jīvātmā is in them only for a portion of his pilgrimage. The present confusion of castes has largely neutralised the use they once served. In the ancient days the Jīvātmā was prepared for entrance into each caste through a long preliminary stage outside India; then he was born into India and passed into each caste to receive its definite lessons; then was born away from India to practice these lessons; usually returning to India, to the highest of them, in the final stages of his evolution.

It is necessary to see the great principles underlying the Caste System in order to estimate its advantages at their proper value; and also in

order to distinguish rightly between these fundamental principles and the numerous non-essential, and in many cases mischievous, accretions which have grown up around it, and have become interwoven with it, in the course of ages.

The first thing to understand is that the evolution of the Jīvātmā is divided into four great stages, and that this is true of every Jīvātmā, and is in no sense peculiar to those who, in their outer coverings, are Āryans and Hindus. Jīvātmās pass into and out of the Hindu Religion, but every Jīvātmā is in one or other of the four great stages. These belong to no age and to no civilisation, to no race and no nation. They are universal, of all times and of all races.

The first stage is that which embraces the infancy, childhood and youth of the Jīvātmā, during which he is in a state of pupilage, fit only for service and study, and has scarcely any responsibilities.

The second stage is the first half of his manhood, during which he carries on the ordinary business of the world, bears the burden of household responsibilities, so to say, the accumulation, enjoyment and proper disposal of wealth, together with the heavy duties of organising, training and educating his youngers in all the duties of life.

The third stage occupies the second half of his manhood, during which he bears the burden of national responsibilities, the duty of protecting, guiding, ruling, others, and utterly subordinating his individual interests to the common good, even to the willing sacrifice of his own life for the lives around him.

The fourth stage is the old age of the *Jīvātma*, when his accumulated experiences have taught him to see clearly the valuelessness of all earth's treasures, and have made him rich in wisdom and compassion, the selfless friend of all, the teacher and counsellor of all his youngers.

These stages are, as said above, universal. The peculiarity of the *Sanātana Dharma* is that these four universal stages have been made the foundation of a social polity, and have been represented by four definite external castes, or classes, the characteristics laid down as belonging to each caste being those which characterise the stage of the universal evolution to which the caste corresponds.

The first stage is represented by the *Shūdra* caste, in which, as we shall see, the rules are few and the responsibilities light. Its one great duty is that of service; its virtues are those which should be evolved in the period of youth and pu-

pillage—obedience, fidelity, reverence, industry and the like.

The second stage is represented by the Vaishya, the typical householder, on whom the social life of the nation depends. He comes under strict rules, designed to foster unselfishness and the sense of responsibility, to nourish detachment in the midst of possession, and to make him feel the nation as his household. His virtues are diligence, caution, prudence, discretion, charity, and the like.

The third stage is represented by the Kṣhat-
triya, the ruler and warrior, on whom depends the national order and safety. He also lives under strict rules, intended to draw out all the energy and strength of his character and to turn them to unselfish ends, and to make him feel that everything he possesses, even life itself, must be thrown away at the call of duty. His virtues are generosity, vigour, courage, strength, power to rule, self-control, and the like.

The fourth stage is represented by the Brāhmaṇa, the teacher and priest, who lives under the strictest of all rules directed to make him a centre of purifying influence, physically as well as morally and spiritually. He is to have outgrown the love of wealth and power, to be devoted to study, learned and wise. He is to be the refuge of all creatures, their sure help in time of need. His virtues

are gentleness, patience, purity, self-sacrifice, and the like.

The Jivâtmâ who, in any nation, at any time, shows out these types of virtues, belongs to the stage of which his type is characteristic, and, if born in India as a Hindu, should be born into the corresponding caste. In this age one can only say "should be," as the castes are now confused and the types are but rarely found. These characteristic virtues form the "Dharma" of each caste, but these Dharmas are now, unhappily, disregarded.

It is easy to see that the broad dividing lines of classes everywhere follow these lines of caste. The manual labour class, the proletariat—to use the Western term—should consist of Jivâtmâs in the Shûdra stage. The organisers of industry, the merchants, bankers, financiers, large agriculturists, traders, should be Jivâtmâs in the Vaishya stage. The legislators, warriors, the judicial and administrative services, the statesmen and rulers, should be Jivâtmâs who are in the Kṣhattriya stage. And the teachers, *savants*, clergy, the spiritual leaders, should be Jivâtmâs in the Brâhmaṇa stage. There are Jivâtmâs of the four types everywhere, and there are social offices of the four kinds everywhere; but now, in the Kali Yuga, the four types of Jivâtmâs and the four departments of national life are mixed up in inextricable confusion, so that

every nation presents a whirl of contending individuals, instead of an organised community moving in harmony in all its parts.

Another fundamental principle of caste was that as the Jivâtmâ advanced, his external liberty, as seen above, became more and more circumscribed and his responsibilities heavier and heavier. The life of the Shûdra was easy and irresponsible, with few restrictions as to food, amusement, place of residence or form of livelihood. He could go anywhere and do anything. The Vaishya had to bear the heavy responsibilities of mercantile life, to support needful public institutions with unstinted charity, to devote himself to business with the utmost diligence; and he was required to study, to make sacrifices, to be pure in his diet, and disciplined in his life. The Kshattriya, while wielding power, was worked to the fullest extent, and his laborious life, when he was a monarch, would alarm even a diligent king of the present day; the property, the lives of all, were guarded by the warrior caste, and any man's grievance unredressed was held to dishonour the realm. Heaviest burden of all was laid on the Brâhmaṇa, whose physical life was austere and rigidly simple, who was bound by the most minute rules to preserve his physical and magnetic purity, and whose time was spent in study and worship. Thus the responsibility increased

with the superiority of the caste, and the individual was expected to subordinate himself more and more to the community. The rigid purity of the Brâhmaṇa was far less for his own sake than for that of the nation. He was the source of physical health by his scrupulous cleanliness, continually purifying all the particles of matter that entered his body, and sending forth a pure stream to build the bodies of others, for health and gladness are contagious and infectious, for the same reasons as disease and sorrow. The rules which bound him were not intended to subserve pride and exclusiveness, but to preserve him as a purifying force, physical as well as moral and mental. The whole purpose of the caste system is misconceived, when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes, designed to forward the good of the whole community. As Manu said :

समानाद्ब्राह्मणो नित्यमुद्विजेत विषादिव ।

अमृतस्येव चाकाङ्क्षेदेवमानस्य सर्वदा ॥¹

"Let the Brâhmaṇa flee from homage as from venom : let him ever desire indignity as nectar."

Let us now study some of the statements made on this subject in the Shrûti and Smṛiti.

The general principle laid down above as to the

¹ *Manusmṛiti*, ii. 162.

universality of the four great stages and as to their being founded on natural divisions is enunciated by Shri Kṛṣṇa :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्धि¹

"The four castes were emanated by me, by the different distribution of the energies (attributes) and actions ; know me to be the author of them."

This distribution it is which marks out the castes, and it is not, of course, confined to India. But in the land in which settled the first family of the Āryan stock, the Manu established a model polity or social order, showing in miniature the course of evolution, and into this were born Jīvātmās belonging to the different stages, who showed out the characteristics of the several castes, and thus formed a truly model state. This was "the golden age" of India, and the traditions of this still linger, the splendid background of her history.

When humanity is figured as a vast man or when the Īshvara is spoken of as emanating men, then we have the following graphic picture of the four castes :

ब्राह्मणोऽस्य मुखमासीद्ब्राह्म राजन्यः कृतः ।
ऊरु तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥²

¹ *Bhagavad Gītā*. iv. 13.

² *Rigveda*. X. xc. 12.

"The Brāhmaṇa was His mouth; the Rājanya was made His two arms; His two thighs the Vaishya; the Shūdra was born from His two feet."

The teacher is the mouth, and the ruling power the arms; the merchants are the pillars of the nation, as the thighs of the body, while all rest on the manual worker. As we see the facts and necessities of social organisation, we cannot but recognise the inevitableness of the division, whether it be represented or not by a system of four castes.

The virtues that constitute the four castes are thus described by Shri Kṛiṣṇa :

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥
शमो दमस्तपः शौचं क्षांतिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥¹

"Of Brāhmaṇas, Kṣhattriyas, Vaishyas and Shūdras, O Parantapa! the Karmas have been distributed according to the Guṇas born of their own natures."

"Serenity, self-restraint, austerity, purity, for-

¹ *Bhagavad Gītā*. xviii. 41-44.

givenness, and also uprightness, wisdom, knowledge, belief in God, are the Brâhmaṇa-karma, born of his own nature."

"Prowess, splendour, firmness, dexterity, and also not fleeing in battle, generosity, rulership are the Kṣhattriya-karma, born of his own nature."

"Agriculture, protection of kine, and commerce are the Vaishya-karma, born of his own nature. Action of the nature of service is the Shûdra-karma, born of his own nature."

Thus clearly are outlined the Dharmas of the four castes, the qualities which should be developed in each of the four great stages of the pilgrimage of the Jivâtma through Samsâra.

Manu explains the occupations of each caste very clearly :

सर्वस्यास्य तु सर्गस्य गुप्तवर्थं स महाद्युतिः ।

मुखबाहूरुपज्ञानां पृथक्कार्मण्यकल्पयत् ॥

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।

विषयेष्वप्रसक्तिं च क्षत्रियस्य समादिशत् ॥

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।

एतेषामेव वर्णानां शुश्रूषामनसूयया ॥¹

¹ *Manusmṛiti*. i. 87—91.

"He, the Resplendent, for the sake of protecting all this creation, assigned separate Karmas to those born of His mouth, arms, thighs and feet."

"Teaching and studying the Veda, sacrificing and also guiding others in offering sacrifices, gifts and receiving of gifts, these He assigned to the Brāhmaṇas."

"The protection of the people, gifts, sacrificing, and study of the Vedas, non-attachment amid the objects of the senses, these He prescribed to the Kṣhatriyas."

"The protection of cattle, gifts, sacrificing, and study of the Vedas, commerce, banking, and agriculture, to the Vaishyas."

"The Lord commanded one Karma only to the Shūdras, to serve ungrudgingly these castes."

Thus the Brāhmaṇas alone might teach the Vedas, but the duty of studying them belonged equally to the three twice-born castes.

A man who did not show forth the Dharma of his caste was not regarded as belonging to it, according to the teachers of the ancient days. We have already seen that ignorant Brāhmaṇas were mere ashes, unfit for the discharge of their duties, and even more strongly Manu says,

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।

यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः ॥

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥¹

“As a wooden elephant, as a leathern deer, such is an unlearned Brāhmaṇa ; the three bear only names.

“The Brāhmaṇa who, not having studied the Vedas, labors elsewhere, becomes a Shūdra in that very life together with his descendants.”
And again:

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैव शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥²

“The Shūdra becomes a Brāhmaṇ and a Brāhmaṇ a Shūdra (by conduct). Know this same (rule to apply) to him who is born of the Kṣhattriya or of the Vaishya.”

So also Yudhiṣṭhira, taught the fundamental distinctions, without the existence of which caste becomes a mere name :

सत्यं दानं क्षमा शीलमानुशंस्यं तपो घृणा ।
दृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः ॥
शूद्रे तु यद्गवोऽक्षयं द्विजे तच्च न विद्यते ।
नैव शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
यत्रैतल्लक्ष्यते सर्पं वृत्तं स ब्राह्मणः स्मृतः ।
यत्र नैतत् भवेत् सर्पं तं शूद्रमिति निर्दिशेत् ॥³

¹ *Manusmṛiti*. ii. 157, 168. ² *Ibid.* x. 65.

³ *Mahābhārata*, Vanaparva, clxxx. 21, 25, 26.

“ Truth, gift, forgiveness, good conduct, gentleness, austerity, and mercy, where these are seen, O king of serpents, he is called a Brâhmaṇa.

“ If these marks exist in a Shûdra and are not in a twice-born, the Shûdra is not a Shûdra, nor the Brâhmaṇa a Brâhmaṇa.

“ Where this conduct is shown, O serpent, he is called a Brâhmaṇa ; where this is not, O serpent, he should be regarded as a Shûdra.”

In the *Viṣṇu-Bhâgavata* we read :

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।

यदन्यत्वापि दृश्येत तत् तेनैवं विनिर्दिशेत् ॥²

“ What is said as to the marks of conduct indicative of a man's caste, if those marks are found in another, designate him by the caste of his marks (and not of his birth).”

Commenting on this Shrîdhara Svâmi says :—
“ Brâhmaṇas and others are to be chiefly recognised by Shama and other qualities, and not by their birth alone.”

जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ।

“ By birth every one is a Shûdra. By Samskâra he becomes twice-born.”

So also we find that the preceptor Haridrumata of the Gotama gotra, approached by Satyakâma,

² *Loc. cit.* VII. xi. 35.

desirous of becoming his pupil, asked him his gotra ; the boy answered that his mother did not know his gotra, for he was born when she was engaged in waiting on guests, and he could only go by her name ; he was therefore merely Satyakāma, the son of Jabāla. Haridrumata declared that an answer so truthful was the answer of a Brāhmaṇa, and he would therefore initiate him. ¹

Further it must be remembered :

आचारहीनं न पुनन्ति वेदाः ।²

"The Vedas do not purify him who is devoid of good conduct."

Much question has arisen as to the possibility of a man passing from one caste to another during a single life. It is, of course, universally granted that a man raises himself from one caste to another by good conduct, but it is generally considered that the conduct bears fruit by birth into a higher caste in the succeeding life. The texts quoted in support of passage from one caste to another will mostly bear this interpretation, just as by degradation from one caste to another rebirth in a lower caste was generally meant. But there are cases on record of such passage during a single life. The history of Vishvāmitra, a Kṣhattriya, becoming a

¹ *Chhândogya*. IV. iv.

² *Vasiṣṭha-Smṛiti*. vi. 3.

Brâhmaṇa is familiar to every one,¹ but equally familiar are the tremendous efforts he made ere he attained his object—a proof of the extreme difficulty of the change. Gârgya, the son of Shini, and Trayyâruṇi, Kavi and Puṣhkarâruṇi, the sons of Duritakṣhaya, all Kṣhattriya, became Brâhmaṇas, as did Mudgala, son of Bharmyâshva, also a Kshattriya.² Vîtahavya, a Kṣhattriya, was made a Brâhmaṇa by Bhṛigu, in whose Âshrama he had taken refuge.³

The truth probably is that changes of caste were made in the ancient days, but that they were rare, and that good conduct for the most part took effect in rebirth into a higher caste. Even the famous shloka :

न योनिर्नापि संस्कारो न श्रुतं न च सन्ततिः ।
कारणानि द्विजत्वस्य वृत्तमेव तु कारणं ॥⁴

“ Not birth, nor Samskâras, nor study of the Vedas, nor ancestry, are causes of Brâhmaṇahood. Conduct alone is verily the cause thereof,” may apply as well to rebirth into a higher caste as to transference into it. In ancient days the immediate present was not as important as it is now, the continuing life of the Jivâtmâ being far more

¹ *Râmâyana*, Bâlakâṇḍa. lvii—lxv.

² *Viṣṇu Bhâgarata*, IX. xxi, 19, 20, 33.

³ *Mahâbhârata*, Anushâsanaparva, xxx.

⁴ *Mahâbhârata*, Vanaparva cccxiii. 108,

vividly kept in mind, and the workings of karmic law more readily acquiesced in. Nor were the divisions of castes then felt to be an injustice, as they now are when the Dharmas of the castes are neglected, and high caste is accompanied by a feeling of pride instead of by one of responsibility and service.

Innumerable subdivisions have arisen within the great castes, which have no foundation in nature and therefore no stability nor justification. By these much social friction is caused, and petty walls of division are set up, jealousies and rivalries taking the place of the ancient co-operation for the general good. The circles of inter-marriage become too restricted, and local and unimportant customs become fossilised into religious obligations, making social life run in narrow grooves and cramping limitations, tending to provoke rebellion and exasperate feelings of irritation. Moreover, many of the customs regarded as most binding are purely local, customs being vital in the South which are unknown in the North, and *vice versa*. Hence Hindus are split up into innumerable little bodies, each hedged in by a wall of its own, regarded as all-important. It is difficult, if not impossible, to create a national spirit from such inharmonious materials, and to induce those who are accustomed to such narrow horizons to take a broader view of

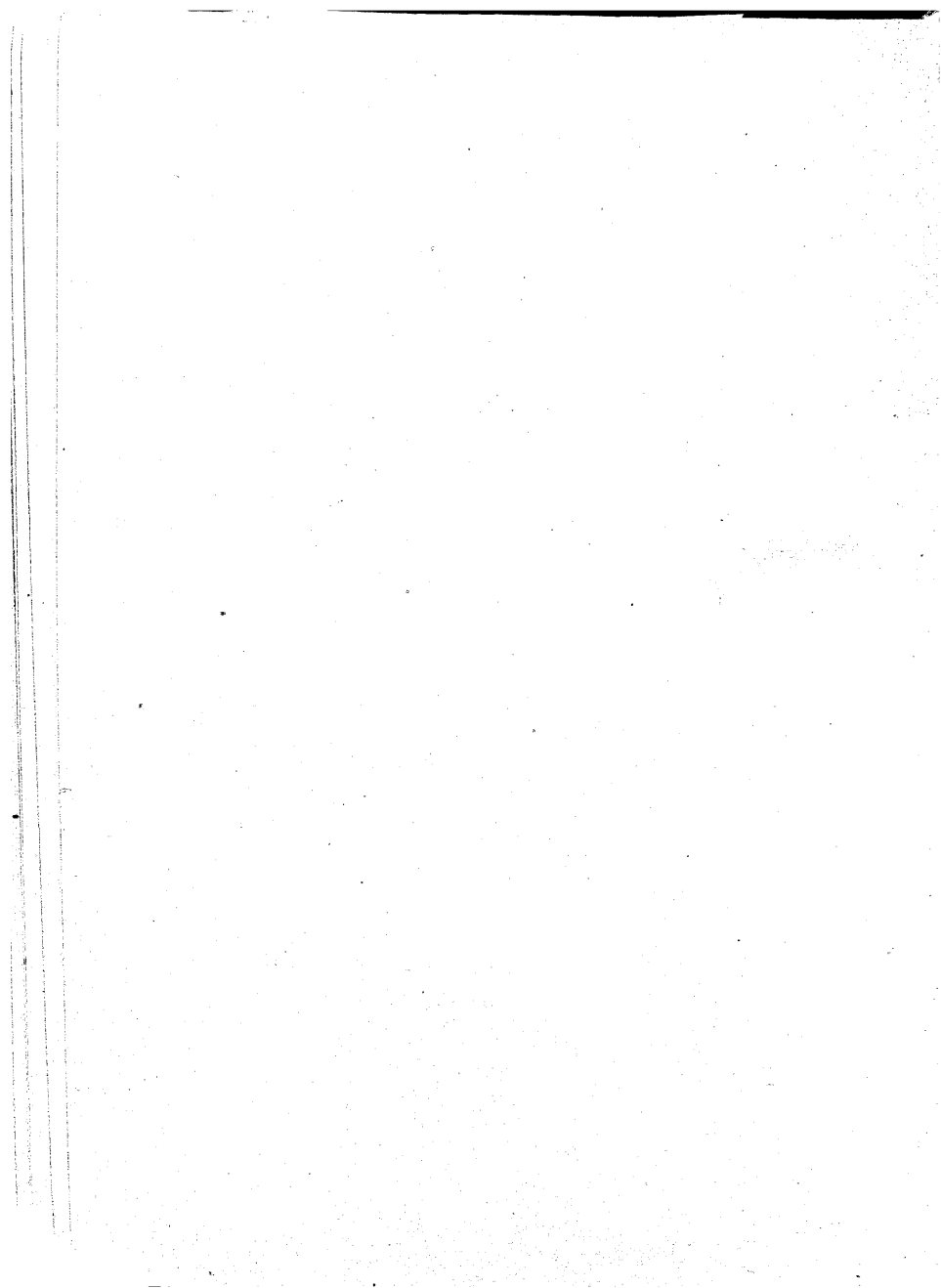
life. While a man of one of the four castes, in the old days, felt himself to be an integral part of a nation, a man of a small sub-caste has no sense of organic life, and tends to be a sectarian rather than a patriot.

At the present time a man of any caste takes up any occupation, and makes no effort to cultivate the characteristic virtues of his caste. Hence the inner and the outer no longer accord, and there is jangle instead of harmony. No caste offers to incoming Jīvātmās physical bodies and physical environments fitted for one caste more than for another, and the castes consequently no longer serve as stages for the evolving Jīvātmās. Hence the great value of the Hindu system as a graduated school, into which Jīvātmās could pass for definite training in each stage, has well-nigh ceased, and the evolution of the human race is thereby delayed.

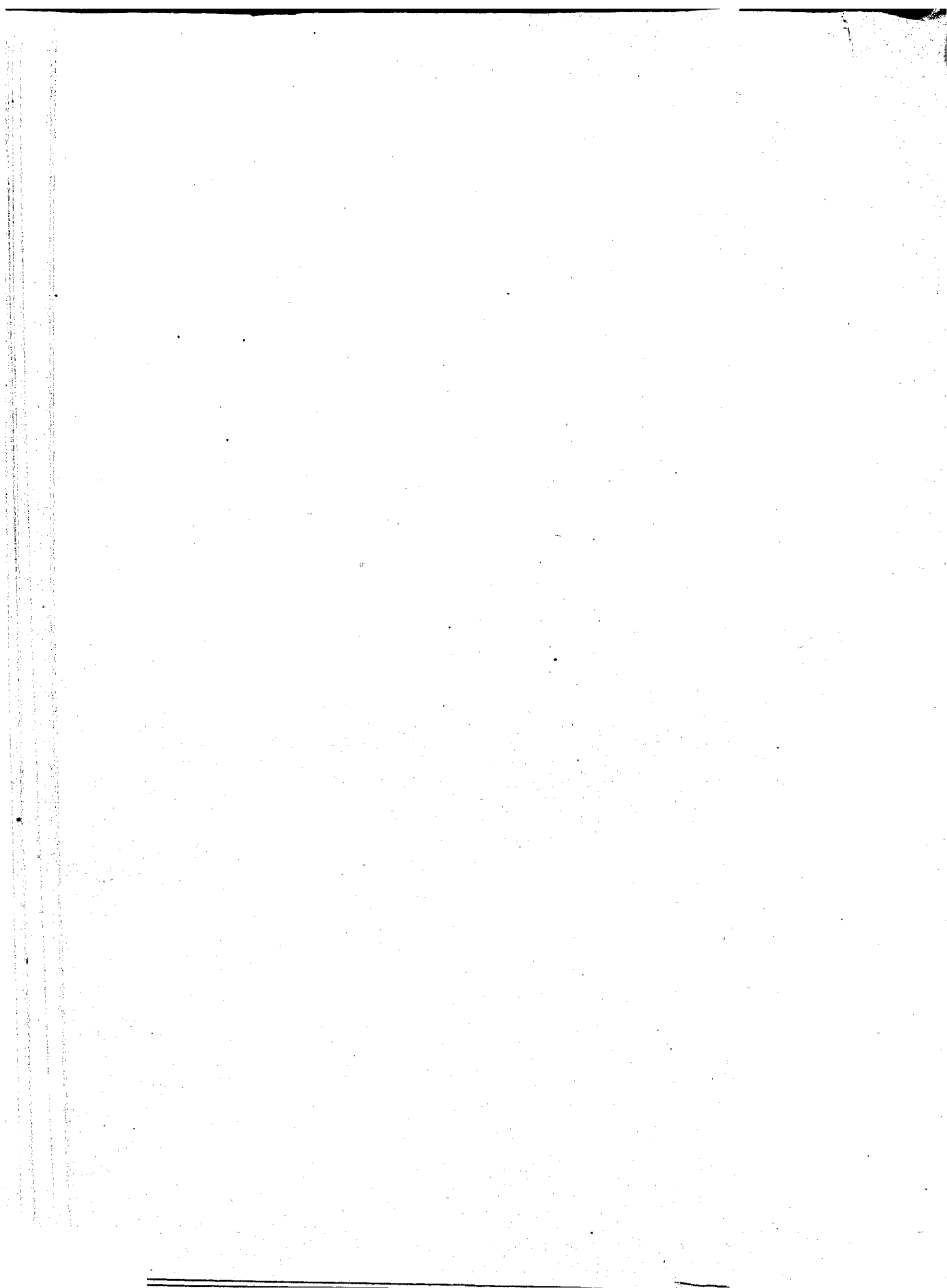
The caste system is one on which the student, when he goes out into the world, will find great difference of opinion among pious and highly educated men, and he will have to make up his own mind upon it, after careful study and deliberation. It is the system which Manu considered best for the fifth, or, Āryan, race, the Pañchajanas, and in its early days ensured order, progress and general happiness, as no other system has done. It

has fallen into decay under those most disintegrating forces in human society—pride, exclusiveness, selfishness, the evil brood of Ahamkāra wedded to the personal self instead of to the Supreme Self.

Unless the abuses which are interwoven with it can be eliminated, its doom is certain; but equally certain is it, that if those abuses could be destroyed and the system itself maintained, Hinduism would solve some of the social problems which threaten to undermine Western civilisation, and would set an example to the world of an ideal social state.



PART III.
ETHICAL TEACHINGS.



CHAPTER I.

ETHICAL SCIENCE, WHAT IT IS.

Morality, or Ethic, is the Science of Conduct, the systematised principles on which a man should act. The conduct of man has reference to his surroundings as well as to himself. We have to ascertain what is good in relation to those who form our surroundings, as well as in relation to the time and place of the actor; and we may take a wider and wider view of our surroundings, according to the knowledge we possess. We have also to ascertain what is good for ourselves and in relation to ourselves. What is good for one man may not be good for another man. What is good at one time, and at one place, may not be good at another time, and at another place.

Ethical Science is therefore a relative Science—it is relative to the man himself and to his surroundings.

The object of morality is to bring about happiness by establishing harmonious relations between all the Jivâtmâs that belong to any special area ;

harmonious relations between the members of a family ; harmonious relations between the families that make up a community ; harmonious relations between the communities that make up a nation ; harmonious relations between the nations that make up humanity ; harmonious relations between humanity and the other inhabitants of the earth ; harmonious relations between the inhabitants of the earth and those of other worlds of the system. The great circle goes on spreading outwards indefinitely, and including larger and larger areas within its circumference. But still, whether the area be large or small, Ethic is "the principles of harmonious relations." Thus we have family morality, social morality, national morality, international morality, human morality, inter-world morality, and all these concern us. With the yet wider sweeps of the Science of Conduct we are not yet concerned, but the basic principle is the same throughout.

It is obvious that the establishment of harmonious relations between a man and his surroundings, near and remote, means happiness. We are always suffering from the want of harmony, from jarring wishes, from friction between ourselves and others, from the lack of mutual support, mutual assistance, mutual sympathy. Where there is harmony there is happiness ; where there is dishar-

mony there is unhappiness. Morality, then, in establishing harmony establishes happiness, makes families and communities and nations and humanity and all dwellers in this and other worlds happy. The ultimate object of Morality, of Ethic, of the Science of Conduct, is to bring about universal Happiness, Universal Welfare, by uniting the separated selves with each other and with the Supreme Self. All the six Darshanas are agreed as to this *summum bonum* of man.

The student must grasp this thought, and realise it very clearly. Morality brings about Universal Happiness at last. Let us pause for a moment on this word, "Happiness." Happiness does not mean the transitory pleasures of the senses nor even the more durable pleasures of the mind. It does not mean the satisfaction of the cravings of the Upâdhis, nor the joys which are tasted in the possession of outer objects. Happiness means the deep, inner, enduring bliss which is the satisfaction in the Self. It means perfect harmony, lasting peace. Happiness is

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥

सुखमालयं तिर्यक् यत्तद बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥¹

"That in which the mind finds rest, quieted by the practice of Yoga ; that in which he, seeing the Self by the Self, in the Self is satisfied ;

"That in which he findeth the supreme delight which the Buddhi can grasp, beyond the senses, wherein established, he moveth not from the Reality ;

"That which, having obtained, he thinketh there is no greater gain beyond it ; wherein established, he is not shaken even by heavy sorrow."

Nothing less than this is Happiness, and this is the happiness which Morality brings about. The student must not allow his clear vision of this truth to be clouded by superficial appearances, which seem to be at variance with it. However difficult and painful it may sometimes be to do right ; however tiresome and burdensome obedience to moral precepts may sometimes be ; none the less, in the long run, doing right means to be happy, and doing wrong means to be miserable. "As the wheels of the cart follow the ox," said the great Indian teacher, the Buddha, "so misery follows sin." Thus also speak all the Shâstras.

All this is inevitable, as we shall see later on.

¹ *Bhagavad-Gîtâ*, vi. 20-22.

We have spoken of harmony, of happiness, of right, of wrong, and of the inhabitants of the earth and those of other worlds of the system.

But if we are to go to the root of things, to first principles, we cannot but seek the help of Religion. For Religion gives us the ultimate data upon which Ethical Science may be built. Morality has only one basis, on which it is built up, as a house is built on its foundation. And just as a house will become crooked and fall, if it be built on a shaky foundation, so will any morality fall which is not built on that sound basis.

CHAPTER II.

THE FOUNDATION OF ETHICS, AS GIVEN BY RELIGION.

(I) The *first* thing we learn from religion is the Unity of all selves, and this is the foundation of Ethics. Ethics is built upon :

THE RECOGNITION OF THE UNITY OF THE SELF AMID THE DIVERSITY OF THE NOT-SELF.

There is but One Self, and all the separate selves are अंशाः amshâh, parts or reflections of the One, are the One.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ¹

"As one sun illuminates this whole world, so the Lord of the Field illuminates the whole Field, O Bhârata!"

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतांतरात्मा ॥ ²

"One God is hidden in all beings, all-pervading, the inmost Self of all."

¹ Bhagavad-Gîtâ. xiii. 33.

² Shvetâshvatara. vi. 11.

One sun is shining, and it shines into every separate place, every separate enclosure. There may be a thousand gardens, separated from each other by high walls, but the one sun shines into all, and the light and heat in each are from the one sun, are parts of himself. So the Jīvātmās in all creatures, separated from each other by the walls of Prakṛiti, the walls of their bodies, are rays from the one Sun, sparks from the one Fire, portions of the one Ātmā, the one Self. We cannot fully realise this, be conscious of it and live in it always, until we have become perfectly pure ; but we can recognise it as a Fact, as the one all-important Fact, and in proportion as we try to make our conduct accord with this Fact, we shall become moral. We shall see, as we study morality, that all its precepts are founded on this recognition of the unity of the Self. If there is only one Self, any act by which I injure my neighbour *must* injure me. A man will not deliberately cut his hand, or his foot, or his face, because all these are parts of his own body, and though a cut on his hand does not directly make his foot ache, *he* feels the pain from any part of his body. The foot, being ignorant and limited, is not conscious at once of the wound made in the hand, but the man is conscious of it, and will not let the foot carry his body into a place where the hand will be injured.

Of course the foot ultimately suffers general fever of the whole body caused injury to any part of it, as ignorance of the body does not alter the fact of so the man who believes that the Self is him and in all others, also necessarily in injuring any part he is injuring himself. Being limited and ignorant, he may not know it; and he learns to look on all as one body, and on his innermost Self as the cause of all uses that one body, and lives and moves.

If we could realise this, feel it all, there would be no need of any Science of conduct; we should always act for the highest good. But as we do not realise it, and feel it not, we need rules of conduct, which are based on this principle, to prevent us from injuring others and ourselves, and to help us to do good to others and ourselves.

The great Rishis, knowing the truth that the Self of all beings is one, based their precepts, and on this rock they founded their morality they taught. The authorities of the Shruti on general morality are based on this fact, and they are supported by reason, and shown to be of binding universal obligation.

All the laws of nature are expressions of the Divine Nature, and, as one of the aspects of that Nature is Chit, the Reason can grasp and verify them. They are supremely rational, nay Reason itself, and Reason in man is fitly concerned with their study. Now "the Reason" must not be confused with the process of reasoning—the passing from one link of an argument to another by logical sequence. This process is only one of the functions of the Reason, and is called the ratiocinative faculty, and belongs to the concrete Reason, the lower mind. "The Reason" is Chit, and includes all mental processes, concrete and abstract, the perception in the higher as well as in the lower worlds, direct clear vision of truths as of objects. As knowledge is the rightful source of authority, and as the knowledge of the Rishis was the product of their Reason, working in assonance with the Divine Reason, the Shruti, given to the Hindus through the Rishis, are authoritative. Their authority is thus based on Reason, on the Divine Wisdom primarily, and on the illuminated human Reason secondarily. The Rishis, as we saw in the Introduction, have modified the Shruti to meet the needs of special ages, for precepts useful at one time are not useful at another. It is further possible by the use of the Reason to distinguish between precepts of universal and those of local and

temporary obligation.

The system of morality inculcated in the Sanâtana Dharma may therefore be said to be authoritative; for being founded on the recognition of the Unity of the Self, and drawing its precepts and its sanctions from that supreme Fact, it is capable of appealing to and being verified by the Reason, and a perfect harmony can be established between the commands of the Shruti and the dictates of the Reason.

This harmony has prevented the arising in India of independent ethical schools, such as have arisen in the West, the doctrines of which become familiar to students in their studies in Western Moral Philosophy.

The Scriptures of other nations, which have not stated clearly the Unity of the Self, have necessarily been unable to state clearly the highest sanction for morality, and have directed reliance mainly to a Divine authority, the source of which is not universally seen as identical in nature with the Spirit (Jīvâtma) in man. Hence a certain divorce between Authority and Reason, injurious to both, and this divorce has led to the growth of two ethical schools, that stand in opposition to authoritative, *i. e.*, scriptural morality, and also in opposition to each other.

One of these schools, the intuitional, finds its basis for morality in intuition, in the dictates of the conscience, but fails to escape from the difficulties involved in the variations of conscience with racial and national traditions, social customs, and individual development.

The second, the utilitarian, has its ethical basis in "the greatest good of the greatest number," but fails to justify the exclusion of the minority from its canon, and to supply a sanction of sufficiently binding force. Besides, what constitutes "the greatest good of the greatest number" is always a debatable point; hence the "canon" is useless as a practical guide.

The student can study these systems in the works of their exponents, and he will do well to understand that the reconciliation of these schools lies in the recognition of the Unity of the Self, and the consequent completion of the partial truths on which these are based. He will then see that this principle affords to the teachings of the scriptural school their proper support in Reason; that this supplies the intuitionalist with the explanation of the variations of conscience,¹ which is the voice of the Jīvātmā, and depends on the stage of evolution reached and the experiences assimilated; that this

¹There is no exact Sanskrit equivalent for the word "conscience."

the sparks from a fire are identical with the fire, which evolves, unfolds itself as the Jivâtma in all living beings. As a seed grows to be a tree like its parent, so the Jivâtmic seed grows into self-conscious Deity. Samsâra exists that the Jivâtma may learn to realise himself. The Jivâtma differs from Brahman only as the seed from the tree that bears it.

ज्ञाज्ञौ द्वावजावीशानीशौ ।¹

"Wise and unwise, both unborn, powerful and powerless."

Therefore, although unwise and powerless, the Jivâtma can become wise and powerful ; to this end he must evolve, and his evolution is on the wheel of births and deaths.

Transmigration is the word usually given to this journey, for the Jivâtma transmigrates from one body to another ; as one grows old and wastes away he takes another.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥²

"As a man throws away old garments and takes others (that are) new, so the Embodied casts

¹ *Shvetâshvatarop.* i. 9.

² *Bhagavad-Gîtâ.* ii. 22.

A4



B4



away old bodies and puts on new ones."

The word "re-incarnation" is also very generally used in modern days, the stress being here laid on the body rather than on the Jīvātmā ; it again takes a fleshly covering.

This truth of the evolution of the Jīvātmā from ignorance to wisdom, from feebleness to power, is definitely revealed in the Shṛuti, and a knowledge of it is necessary as a basis for good conduct and for the wise shaping of life. Man is not a creature of a day, here to-day and gone to-morrow, but an unborn immortal being, growing into a knowledge of his true nature and powers. Everything is within him, the fulness of divine wisdom and power, but this capacity has to be unfolded, and that is the object of living and dying. Such a view of man's nature gives dignity and strength and sobriety to life. It has been believed in by wise men in all ages, and has been a part of every ancient religion. For the best proof of this great truth by pure reasoning as distinguished from direct experience with Yoga-developed superphysical faculties, the student should consult Vātsyāyana's *Bhāṣya* on the *Nyāya Sūtras* of Gautama.

Only in modern times, during a period of great ignorance, was this truth lost sight of in the West, and very irrational and fantastic notions have in

consequence grown up there as to the human soul, its nature and destiny, undermining belief in the just and loving rule of Īshvara.¹

The Jīvātmā contains within himself infinite possibilities, but when first thrown down into Prakṛiti, embodied in a Rūpa made up of the five elements, all these are inherent, not manifest. He passes through the diversified existences of the mineral kingdom, and of the plant and of the animal realms,—the ऊद्भिज्जाः Udbhijjāḥ (born by fission in the minerals and plants); the स्वेदजाः Swedajāḥ (born by exudation or gemmation, in certain low forms of plants and animals); the अण्डजाः Aṇḍajāḥ (born first as eggs, the oviparous animals)—before coming into the जरायुजाः Jarāyujāḥ (the viviparous higher animals and the human kingdom).

In these many of his lower powers are developed, and his consciousness passes from the latent to the active condition. A double evolution goes on; there is the continued life of the Jīvātmā himself, continually increasing in richness and complexity; and there is a corresponding continuity in the

¹ But even in the West such great scientific thinkers as Professor Huxley have begun to recognise the continued existence of the Jīvātmā from life to life. "Like the doctrine of evolution itself," he says, "that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying." *Evolution and Ethics* P. 16.

A4



B4



forms he occupies, as each physical form is directly derived from a preceding physical form. Each form, however independent it may seem, was once part of another form, whose characteristics it shared, and from which it has been separated off for an independent career. While part of the parent form it shared all the advantages and improvements, or the reverse, due to the developing Jivâtmâ within that parent form, and thus starts on its separate life on a little higher level than its parent if the Jivâtmâ has progressed, or on a little lower level if it has retrograded. For while the general movement is one of progress, there are little ebbs and flows, like the waves that run on and fall back in a rising tide. This unbroken physical inheritance from form to form causes what science calls heredity, the passing on of characteristics from parents to offspring. But it has been observed by scientific men that mental and moral characteristics do not pass from form to form, and they are puzzled to account for the evolution of consciousness. Their theory needs to be completed by the acceptance of transmigration. For just as physical continuity is necessary for physical evolution, so is the continuity of consciousness necessary for the evolution of mental and moral characteristics. This continuity is the consciousness of the Jivâtmâ, which takes a form

suitable to his condition—as we shall see presently in Chapter IV.—enlarges his own powers by using the form, and thereby improves the form also ; the bodies of the children of the body share these improvements of the form, are improved again by other Jīvātmās, and pass on still more improved bodies. When the old body is worn out, the Jīvātmā throws it off, and takes another form, as said above.

When the animal stage has been fully experienced, and the Jīvātmā is ready to pass on into the human form, his triune nature, reflection of the triune nature of Īshvara, begins to manifest. The human Jīvātmā—as we may now call him—manifests the three aspects of Jñāna, Ichchhā and Kriyā which have ever been in him, and these begin to evolve as self-consciousness ; ahamkāra appears, and the recognition of the “ I ” as opposed to the “ Not-I ” rapidly develops. The desire-nature, developed in the animal kingdom, now becomes much more powerful, by seizing on the evolving mind as its slave, and using its growing powers for the satisfaction of its own cravings. As the mind grows stronger, and the Jīvātmā by experience learns the pains that result from unbridled desires, he begins to exert his strength in checking and directing the desires, and the long struggle commences between the Jīvātmā, dimly beginning to feel his

own divinity, and the kâmic elements of his upâdhis.
As is written in the *Kâthopanishat* :

आत्मानं रथिनं विद्धि शरीरस्थमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुर्विषयास्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥
यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥
यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥
यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ¹

“ Know the Self the chariot-owner, the body the chariot ; know Reason the charioteer, and the mind as the reins ; they call the senses the horses, the sense- objects their province. The Self, joined to the senses and mind, (is) the enjoyer ; thus say the wise. Whoever is ignorant, always with mind loose, his senses (are) uncontrolled, like bad horses of the charioteer. Whoever is wise, always with mind tightened, his senses (are) controlled, like good horses of the charioteer. Whoever is indeed ignorant, thoughtless, always impure, he does not obtain that goal, (but) comes again into Samsâra.”

When a term of earth-life is over, the Jivâtma

¹ *Kâthop.*, I. iii. 3-7.

withdraws from the physical body, and in a subtle vehicle passes into the invisible worlds. He carries thither the results of the earth-life, to be enjoyed and suffered as fruits, going to the worlds in which these fruits can be consumed.

In the *Bṛihad-āraṇyako-paniṣhat* a description of this is given. The Jīvātmā leaves the body, taking with him the knowledge he has gained and the result of his work; then:

तद्यथा पेश्कारी पेशसो मात्रामुपादायान्यन्नवतरं
कल्याणतरं रूपं तनुत एवमेवायमात्मेदं शरीरं निहत्या-
विद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते ॥ ¹

"As a goldsmith, having taken a piece of gold, makes another form, new and more beautiful, so verily the Ātmā, having cast off this body and having put away Avidyā, makes another new and more beautiful form."

In this he goes to the invisible world for which he is fitted—a matter to be dealt with in Chapter VI—and then the Upaniṣhat goes on to say what happens when his fruit in that invisible world is consumed.

प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययं ।
तस्माल्लोकात्पुनरेत्यस्मै लोकाय कर्मण इति नु काम-
यमानः ॥ ²

¹ Loc. cit. IV. iv. 4.

² Ibid. 6.

“ Having arrived at the end of (the fruit of) that work—(of) whatsoever he here does—this one returns again from that world to this world of action ; thus verily (the story of) him who desires.”

This process is repeated over and over again as long as he has desires, for these desires bind him to the wheel of transmigration. It is truly “the story of him who desires.” So also in the *Devī Bhāgavata* the same idea is expressed:

पूर्वदेहं परित्यज्य जीवः कर्मवशानुगः ।
स्वर्गे वा नरकं वापि प्राप्नोति स्वकृतेन वै ॥
दिव्यं देहञ्च संप्राप्य यातनादेहमर्थजम् ।
भुनक्ति विविधान् भोगान् स्वर्गे वा नरकेऽथवा ॥
भोगान्ते च यदोत्पत्तेः समयस्तस्य जायते ।

...

तदैव सञ्चितेभ्यश्च कर्मभ्यः कर्मभिः पुनः ।
योजयत्येव तं कालः.....¹

“ Having abandoned the former body, the Jiva, following Karma’s rule, obtains either Svarga or Naraka according to his deeds,

“And having obtained a celestial body, or a body of suffering born of objects of desire, experiences varied fruit in Svarga or Naraka.

“ At the end of the fruits, when the time for his rebirth arrives.....then Time unites him again with Karmas (selected out) of the Sañchita karmas.”

¹ *Loc. cit.* IV. xxi. 22-25.

The development of the Chit aspect of the Jiv-
ât-mâ, and the purification of the Ichchhâ aspect
being the main work of the human stage of evolu-
tion, the growth of Manas, and later of Buddhi,
marks out the steps of the journey.

The constitution of the human being is very
clearly outlined in the *Mahâbhârata*,² from which
we give the following summary :

The Self in man, the Jivât-mâ, is identical in
nature with the Supreme Self, Brahman. From
this comes forth the understanding (Buddhi) and
from the understanding the mind (Manas); when
to these the Senses (Indriyas) are added, the man
the Dweller in the Body, is complete; the Body,
his dwelling, is made up of the five elements. The
senses, through the body, come into touch with the
outer world; the senses hand on to the mind
the results of the contact, giving the attributes or
properties of the objects contacted—the way in
which the objects affect them. The mind receives
these reports, and groups them into mental images,
and presents these to the understanding; the un-
derstanding pierces to the reality in which these
mental images, made up of attributes, inhere. This
is the outgoing of the Jivât-mâ, and his gathering
of experience, the प्रवृत्तिमार्गः, the Pravṛitti Mârgaḥ,

² *Loc. cit.* Shânti Parva, ccii.

the path of going forth.

The first step, or stage, of this evolution is the experiencing of varied sensations ; and therefore Manas is regarded as the sixth sense, which receives and organises the impressions conveyed to it by the five senses, affected by their contact with the outer world through the sense-organs.

मनःषष्ठानीन्द्रियाणि । ¹

“The senses, Manas the sixth.”

Or, when the senses and sense organs are taken together :

इन्द्रियाणि दशैकं च । ²

“The ten senses and the one.”

Manas, at this stage, is the slave of Kāma, and develops its capacities by directing the search for objects of enjoyment. Evolution is quickened by the instruction of the R̥ishis, who teach man to sacrifice the objects of enjoyment to the Devas, first to gain increased worldly prosperity, and then to gain the delights of Svarga.

The second stage of evolution is one of continual conflict between Manas and Kāma, Manas being now sufficiently developed to recognise that

¹ *Bhagavad-Gītā* xv. 7.

² *Ibid* xiii. 5.

the pleasures longed for by Kâma usually, in the long run, bring more pain than pleasure.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।¹

"The delights that (are) contact-born, these verily (are) only wombs of pain."

Manas, therefore, begins to resist the searching for objects of enjoyment, instead of directing it, and hence conflict, in which Manas grows more rapidly. The thwarting of the kâmic longings purifies Kâma, and the higher aspect of Ichchâ begins to show itself—Ichchhâ which is Will, the Shakti of Shiva, who is the destroyer of Kâma, the son of Viṣṇu and Lakshmî, and also the lower aspect of Ichchhâ.²

The third stage of the evolution of Manas consists in the development of the higher intellectual powers; Manas no longer enslaved by, nor even struggling with Kâma, has become free, is the pure Manas, engaged with ideas, wrought out by his own labour, not with sense-born images. The Jivâtma ceases to delight in sense-contacts, or in their mental reproductions, and engages himself in pure

¹ *Ibid* v. 22.

² Dharma is born from the Wisdom of Viṣṇu, Kâma from His Love, which must be developed in man first by desire for material objects; therefore Dharma, Kama and Artha are enjoined together on the Pravṛtti Mārga.

thought, in the endeavour to understand the Self and the Not-Self. This stage leads up to the evolution of Buddhi, the Pure Reason or the Higher Understanding, of which the expression is Wisdom, the result of the union of knowledge and love, Wisdom which sees and loves the Self alone.

श्रेयान्द्रव्यमयाद्यज्ञाज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥

... ..
येन भूतान्यशेषेण द्रव्यस्यात्मन्यथो मयि ॥ ¹

"Better than the sacrifice of objects is the sacrifice of Wisdom, O Parantapa! All actions in their entirety, O Pârtha, culminate in wisdom. By this thou shalt see all beings without exception in the Self, and thus in Me."

When the Jivâtma reaches this stage, he is on the threshold of liberation. He has long विरता दुश्चरितात् "ceased from wicked ways," is शान्तः subdued समाहितः "concentrated," शान्तमानसः "of pacified mind." ²

यस्तु विज्ञावान्भवति समन्तस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ³

"Whoever verily is wise, thoughtful, always

¹ *Bhagavad-Gîtâ*. iv. 33, 35.

² *Kâthop.* I. ii. 23.

³ *Ibid.* iii. 8.

pure, he obtains that goal whence he is not born again."

For this round of births and deaths is not everlasting for the Jivâtma; bound to it by his own desires, with the ceasing of those desires he becomes free; bound to it by his ignorance of his own nature, with the ceasing of that ignorance he knows himself free. Only

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।¹

"He goes from death to death who here sees manyess.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥²

"When all the desires hiding in his heart are loosed, then the mortal becomes immortal; here he enjoys Brahman."

**तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समा-
हितो भूतात्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं
पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति
सर्वं पाप्मानं तपति विषापो विरजोऽविचित्रिकिन्सो
ब्राह्मणो भवत्येष ब्रह्मलोकः³**

"Therefore having thus becomes wise, calm,

¹ *Bṛihadâraṇyakop.* IV. iv. 19.

² *Ibid.* 7.

³ *Ibid.* 23.

subdued, dispassionate, enduring, collected, he sees the Self in the Self, he sees the Self as all ; nor does sin overcome him, he overcomes all sin ; nor does sin consume him, he consumes all sin. Free from sin, free from passion, he becomes a Brâhma-
ṇa (of the nature of Brahman) ; this the Brahman-world."

The return is the reversal of the process of outgoing, as is very clearly outlined in the *Mahâbhârata*, from which we can summarise the return as we summarised the outgoing.

The senses are withdrawn from contact with the outer world through the body, and become tranquil, शान्त. The mind is withdrawn from its study of the images obtained by the senses, and thus also becomes tranquil. The understanding withdraws from the study of the concepts presented by the mind, and, thus tranquil, reflects the Self. So long as the mind turns to the senses it finds misery. When it turns to the understanding it finds bliss.

Along this road, the निवृत्तिमार्गः the Nivṛitti Mârgaḥ, or returning path, the Jivâtma returns from his wanderings in Samsâra and reaches his true home, the Eternal, paying, while he treads this path, all the debts contracted on the Pravṛitti Mârga.

To see the Self is Jñâna, wisdom ; to love the

Self is Bhakti, devotion ; to serve the Self is Karma, action. Such Jñāna, Bhakti, Karma, are the three Mārgas, ways, to Mokṣha, liberation. The Jñāna Mārga is for those in whom Chit predominates ; the Bhakti Mārga for those in whom Ichchhā predominates ; the Karma Mārga for those in whom Kṛiyā predominates. But in each path, as each Jīvātmā is triune, the evolution of all of its three aspects must be carried on. The Jñānī, as he gains wisdom, will find devotion and right activity appear ; the Bhakta, as devotion is perfected, will find himself possessed of activity and wisdom. The Karmaṇya, as his activity becomes wholly selfless, will achieve wisdom and devotion. The three Mārgas are, in fact, one, in which three different temperaments emphasise one or other of its inseparable constituents. Yoga supplies the method by which the Self can be seen and loved and served.

The words spoken by Shri Kṛiṣṇa, as to the Sāṅkhya and Yoga Darshanas, may well be applied here :

सांख्ययोगौ पृथग्वालाः प्रवदन्ति न परिडिताः ।
 एकमप्यास्थितः सम्यग्बुधयोर्विन्दते फलम् ॥
 यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।¹

“Children, not Paṇḍits, speak of the Sāṅkhya

¹ *Bhagavad-Gītā*. V. 4-5.

and Yoga as different. (He who is) duly established in one obtaineth the fruit of both.

"The place obtained through the Sāṅkhyas is gained also through the Yogas."

The Mukta, the man who has reached liberation, may or may not remain active in the three worlds. The Ṛṣhis are Muktas, and are employed in the maintenance and guidance of the worlds. Janaka was a Mukta, and was a king, ruling his realm. Tuladhâra was a Mukta, and was a merchant, weighing out his goods. Many a Mukta is spoken of in the Itihâsa who is surrounded by physical conditions. For Mukti is not a change of conditions, but a change of condition; not an alteration of the circumstances surrounding the Jivâtmâ, but the attitude of the Jivâtmâ to the Self and the Not-Self.

It was said above that while the general sweep of evolution is upward and onward, temporary retrogression might occur, and in some of the very ancient Âryan books—given when the possibility of such retrogression was much greater than now—a good deal of stress is laid on the danger of such reversions. Shri Kṛiṣṇa, speaking in much later days, says that नराधमाः "the worst of men" only are thrown आसुरीं देव योनिषु "into âsuric wombs,"

¹ *Bhagavad-Gîtâ*, xvi. 19.

shows to the utilitarian that there is no ultimate good for any which is not also good for all, that there is no question of majority and minority, but of unity, and that the sanction of morality lies in this very unity of interests, this identity of nature.

We have, then, as the basis of morality in the Sanātana Dharma, the recognition of the Unity of the Self, and therefore the establishment of mutually helpful relations between all separated selves. Every moral precept finds its sanction in this Unity, and we shall presently see that the Universal Love, which is the expression of the Unity, is the root of all virtues, as its opposite is the root of all vices.

Universal Brotherhood has its basis in the Unity ; men are divided by their Upādhis, both dense and subtle, but they are all rooted in the one Self. Only this teaching, when generally realised, can put an end to wars, and serve as a foundation for peace. This alone can eradicate racial and national hatreds, put an end to mutual contempt and suspicion, and draw all men into one human family, in which there are elders and youngers, indeed, but no aliens.

Nor, indeed, can the Brotherhood based on the Unity of the Self be limited to the human family. It must include all things within its circle, for all, without exception, are rooted in the Self. In the 10th Adhyāya of the *Bhagavad-Gītā* Shri Kṛiṣṇa

declares :

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामंत एव च ॥ ¹

"I am the Self, O Guḍâkesha, seated in the heart of all beings; I am the beginning, the middle, and also the end of beings."

He then names Himself as many objects, as sun and moon, as mountain and tree, as horse and cow, as bird and serpent, and many others, and sums up in one all-embracing declaration :

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ²

"Whatsoever is the seed of all beings that am I, O Arjuna !, nor is there aught, moving or unmoving, that may exist bereft of Me."

Over and over again He insists on the all-importance of this recognition of the Unity of the Self and of the presence of the Self in each and all.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

चिन्त्यत्स्वचिन्त्यन्तं यः पश्यति स पश्यति ॥

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मना ऽऽत्मानं ततो याति परं गतिम् ॥

* * * *

¹ *Bhagavad Gītâ*. x. 20,

² *Ibid.* 39.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥¹

"Seated equally in all beings, the Supreme Īshvara, indestructible within the destructible who thus seeth, he seeth.

"Seeing, indeed, everywhere the same, Īsh equally dwelling, he doth not destroy the Self the self, and thus reacheth the supreme goal.

*

*

*

"When he seeth the diversified existences as rooted in One, and proceeding from then he reacheth Brāhman."

All human relations exist because of this, as Yājñavalkya explained to his wife Maitreyī when she prayed of him the secret of immortality.

न वा अरे पत्युः कामाय पतिः प्रियो भवत्यां
कामाय पतिः प्रियो भवति ।²

"Behold ! not indeed for the love of the husband is the husband dear : for the love of the Self is the husband dear."

And so with wife, sons, property, friends, and even the Devas themselves. All are dear because the One-Self is in all.

¹ Bhagavad-Gītā xiii. 27, 28, 30.

² Bṛihadāraṇyakop. IV. iv. 5.

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति
आत्मनस्तु कामाय सर्वं प्रियं भवति ।

"Behold! not for the love of the all the all is dear, but for the love of the Self verily the all is dear."

घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढं ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

"Having known the Auspicious, the exceedingly subtle, hidden in all beings, like cream in butter, having known the Supreme God, the one Pervader of the universe, he is freed from bonds."

But it is useless to multiply texts, when the Shruti at every step proclaim the truth. In this and in this alone is the sure Basis of Morality; for this Unity of the Self is the real cause and explanation of Love; One Self, embodied in many forms, is ever seeking to draw the forms together in order to again realise Its own unity. This is why the recognition of the Unity of the Self by the Reason, which is Wisdom, shows itself in a world of separate forms as Love. So also the many-ness of the Not-Self is the cause and explanation of Hate, each separate form setting itself up against others. The full significance of this will be seen by the student on maturer study; but he should grasp the

1 *Sheetāshvatarop.* iv. 16.

fact—which will become clearer as we proceed—that all virtue, all that is good, is the immediate result of the pure Love which springs from recognising the Unity of the Self, and that all vice, all that is evil, similarly arises from disregard of this truth, and from the feeling that the Self is not one, but many, as the bodies are many.

CHAPTER III.

RIGHT AND WRONG.

The student will remember the description of the Trilokî in Part I. At the beginning of a new Trilokî, life-evolution begins. This evolution takes place in all the three worlds, but we may confine ourselves to our Earth. First the life forms appear. The Purâṇas speak in veiled words as to how sheath after sheath encloses the life; under the influence of the five forms of Avidyâ (Avidyâ, Asmitâ, Râga, Dvesha and Abhiniveṣha) we have the process of manifestation, till we find all the forms of creation manifested on our Earth. During this process, the idea of multiplying governs all beings. This idea breaks through the innate inertia, the remnant of pralayaic tendency with which all beings start. This idea becomes refined and is then called Pravṛtiti, or Inclination, the desire for objects; the world is then on the Pravṛtiti Mârga, the Path of "going forth."

Beings become materialised, and as they become consciously separate their self-seeking tendencies become very strong. Every such being forms a

world in himself, and tries to exclude others. Men live for enjoyment, and they care for the present only. The idea of separateness develops intellect, which works from the standpoint of individuality. This element is necessary in man in order to bring out his individual faculties, and to cultivate them in such a way as will make the intellectual development fairly complete.

But the idea of separateness becomes after a while a drawback to further progress. Man has gradually to transcend it. He has to recognise the Unity of all selves, and, in practice, to do everything that helps to strengthen the recognition of that Unity, and at last makes that recognition a part of his life. This may be called the process of spiritual evolution, and man is then on the Nivṛitti Mārga, the Path of Return.

Lastly, Pralaya comes and the end of the Brahmāṇḍa.

During all but the latest stages of the Pravṛitti Mārga that which favours separateness is RIGHT, and that which goes against it is WRONG.

Then follows a transition stage, preparing man to enter on the Nivṛitti Mārga; during that, and on the Nivṛitti Mārga, that which favours the tendency towards Unity is RIGHT, and that which goes against it is WRONG.



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When the time of Pralaya comes, all that helps it will be RIGHT, all that opposes it WRONG.

Speaking generally, that which is suitable to the stage of evolution which the world has reached, that which helps it onwards, is RIGHT; that which obstructs and hinders evolution is WRONG. For the will of Īshvara points steadfastly to the highest good, and guides His universe towards good. To work with this will is to be in harmony with the great movement of the world-system, and thus to be carried on with the stream of evolution; while to go against it is like beating against an overwhelming current, which dashes us against the rocks, bruises and wounds us. To do right is to be at peace with ourselves and with God, and is therefore happiness; to do wrong is to be at war with ourselves and with God, and is therefore misery. Hence bad people tend to become, after a time, discontented, irritable, unsatisfied, however outwardly favourable may be their circumstances; while the good are inwardly at peace and contented, even when their outer circumstances are very unfavourable. Here again the essential fact is the same, for the will of Īshvara, being guided by the highest wisdom and love, ever necessarily and constantly points to the highest good—the more and more perfect

realisation of the Unity of the Self amid the endless diversity of forms.

Let us look further into this matter, as the question is all-important.

For this purpose we have to refer back again to the nature of evolution described before. This evolution of the Jīva gives rise to that variety of relations and situations between Jīva and Jīva, out of which the actions arise to which the epithets "right" and "wrong" become applicable; and therefore the nature of "right" and "wrong" depends upon the nature of the scheme of evolution to which the Jīvas concerned belong, and cannot be described independently of that scheme.

We have gathered from the first part of this work what evolution means. Generally speaking, a world-system has a life in the same way as a single human being; and as a single human being grows in physical life for the first half of his lifetime and decreases in respect thereof during the second half, so too a world-system, a Brahmanḍa, grows more and more material during the first half of its life, the Pūrvārdha or Prathama Parārdha of the Kalpa, and more and more spiritual during the second half or Dvītiya Parārdha thereof. This process from birth to death, from death to a higher birth, from that to a deeper death and thence again to a still higher birth—repeated endlessly—is

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the general plan of life and evolution. In our own world-system, the process takes the shape of a gradual descent of Spirit into the dense matter of the mineral kingdom and a reascent therefrom through the Arvāksrotas or the vegetable kingdom, the Tiryaksrotas or the animal kingdom, the Urdhvasrotas or men, and higher forms, into the realised union of Mukti. Coming into still minuter detail we find that amongst men the process reappears as the descent of the primeval and simple-minded childlike human races, governed and guided by divine beings, through growth of materialism and the sense of separateness, and consequent selfishness and exclusiveness in the appropriation of the stores of nature and the gifts of Providence, into the condition of ever-warring tribes. Then a slow reascent therefrom, through despotic and military government, to constitutional monarchy and organised society, to reach at last those distant and happy times of universal brotherhood when unselfishness and altruism shall reign supreme, and men will see their common unity far more than their separateness from each other. Finally, in the individual Jīva, we see that evolution, or the life-process, appears as the gathering of experience and information in the first years after birth, then the utilisation of that experience for the founding of a family, then the

instruction of the new generation and the helping of them to take up the life of the householder themselves, and ultimately retirement from life into Sannyāsa and the peace of renunciation and of a happy death.

* Such being the general order of evolution, that course of conduct which helps it on is Right; all else is Wrong. If we have to go to a certain place, then all appliances that make the journey easier and help us to move forward in that direction are good; all obstacles that make it more difficult and retard our progress are evil. If we had a different goal, if we were desirous of going to a place in the exactly opposite direction, then the first-mentioned appliances, which would be taking us away from our new goal, would become evil. So long then as we are on the line of our present evolution, the actions that help us forward on it are good and right, and the opposite ones evil and wrong. And in order to find out what is right conduct and what is wrong in any particular situation, we must judge it according to its conduciveness or otherwise to the particular end in view, and judge the particular end again with reference to its congruity with the general goal of human evolution. Without such reference, it is impossible to say what is right and what is wrong. With such reference, on the other hand, we may map out easily

the details of our path in life and through evolution and then we shall have at every step a standard of right and wrong by which to guide our actions.

These details have been supplied to us, out of their knowledge and compassion, by the ancient Sages and Seers. They have left to us a complete outline of the scheme of evolution of our world-system, and have also left to us general rules for so dealing with our own life and the lives of others, not only of the human but also of the lower kingdoms, that the advance of all Jīvas through the various stages of evolution, mineral, vegetable, animal, human, celestial, &c., shall be made as easy as possible. These general facts and rules are outlined in the various parts of this work.

For instance, the rules of the four Āshramas are dictated by the facts and laws of individual evolution; and the rules of the four Castes by the facts and laws of human evolution at large, in the middle stage of law-governed state and social organisation and division of labour.

The conditions of the four Castes and the four Āshramas exhaust all possible situations in the whole life of the present-day humanity, and the Sanātana Dharma therefore provides general rules for all such situations, grouping them into general classes.

The casual observer might think that because there are no expressly recognised Castes and Āshramas amongst many nations of modern humanity, therefore general conditions are radically different for different nations ; but this is not so. Though not expressly recognised, the divisions themselves are to be found everywhere, under other names and forms it may be, but still in all the races of the present day ; and that they are not expressly recognised is in some respects productive of inconvenience and waste of time and trouble, economically speaking, to those nations, even as over-recognition and exaggeration are productive of inconvenience and mischief here in India.

The natural conditions of the present evolution unavoidably force upon humanity the relations of teacher and student, ruler and ruled, producer and consumer, master and servant, parent and son, husband and wife, brother and sister, worker and pensioner, employer and employed, soldier and civilian, agriculturist and tradesman, layman and priest, householder and recluse. The Sanātana Dharma, instead of leaving these relations to vague and groping experiments, rationally orders and systematises them, and teaches generally the duties and virtues proper to each relation and situation, with the injunction that the duties and virtues of two different relations and situations

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should never be mixed up together indiscriminately, for thus great danger and confusion result :

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।¹

“ Better to die in (the performance of) one's own duty ; the duty of another is full of danger.”

If a king, in the exercise of his office, come to behave as a merchant, and instead of exercising the king's virtues exhibit those of the tradesman ; if a judge, in the decision of a case, instead of being guided by the virtue of justice, show active physical fighting as a soldier, or compassion as a priest ; if a priest, in his ministrations, behave as an executioner ; if one who should be a Brahmachârî or a Gṛihastha in the ordinary course, should without good special reason, become a Vānaprastha or a Sannyâsî, or vice-versa ; if one who is fitted by nature to be a soldier should become a merchant, or one fitted for study only should take up the work of agriculture—then the whole economy of the state and the nation would be more or less disturbed.

What is right then in one situation is not right in another ; and the most general definition that can be given of right and wrong is, that right conduct is that which helps on a known scheme of evolution, to its recognised goal, and wrong conduct is the opposite.

¹ *Bhagavad-Gîtâ*, iii. 35.

For an instance of how the epithets right and wrong may be applied to the very same action looked at from different points of view, take this case. Two men come together: one confines the other in a closed house by force, takes away all liberty of movement from him, and also all moveable property he may have about him, and places it in the possession of others who help and obey him. This act taken by itself, without any reference to previous facts, is wrong; it hinders the life and evolution of the man confined and that of his family and dependants; in fact it amounts to robbery with wrongful confinement of an aggravated character. But suppose that the man confined had forcibly deprived a third person of some property, and the man who ordered his confinement was a judge, and the closed house a public jail, then the same act becomes the rightful imprisonment of a thief, and the removal of property from his person a necessary act of prison-discipline, all of which is perfectly right and even necessary, for thereby the evolution of society and of the thief himself is generally helped. But yet again, if the imprisoned man had forcibly deprived the other of property not belonging to that other but to himself, property which that other had stolen, then the action of the judge becomes wrong again, and his order reversible on appeal to a higher judge.

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It is the same on a larger scale in the larger life of the world. The Purānas say that in the beginning of the world, when the immediate object was to multiply the human population and engage it in the life of the household, Daksha Prajāpati created certain classes of children, the Haryashvas, &c. The Rishi Nārada, whose duty it is to bring about certain adjustments of good and evil forces and generally to promote the life of renunciation in our world, commenced his work too soon, and persuaded the Haryashvas to avoid the life of the household and take up the life of the recluse. His action, because of its inopportuneness, was found to be wrong, and he was punished by a curse under which he himself had to be born in the animal and human kingdoms and lead the life of the household with other Jīvas. So, again, in the earliest days of the race, the worship of Brahmā, the embodiment of Rajas and action, the cause of Sarga, creation, was enjoined. Later on, the worship of Viṣṇu, the embodiment of Sattva, Knowledge and Love, the cause of Sthiti, maintenance, becomes appropriate. In the last days of a cycle, the worship of Shiva, the embodiment of Tamas, Vairāgya or Self-Sacrifice and Renunciation, the cause of the Pralaya, the dissolution of the material world, finds place.

Thus we see that right and wrong are always

relative to the surrounding circumstances. If it were necessary to define them generally, without such reference, then the nearest approach to accuracy is to be found in the Samskrit verse which is on the lips of all Samskrit-knowing Indians :

अष्टादशपुराणेषु व्यासस्य वचनद्वयम् ।

परोपकारः पुण्याय पापाय परपीडनम् ॥

“Vyâsa has said but two things in the whole of the eighteen Purâṇas:—Doing good to another is Puṇya, (right) ; causing injury to another is Pâpa (wrong).”

As a general rule, when one Jîva helps another, makes him happy, then, whether he wish it consciously or not, that happiness comes back to him by the law of action and reaction ; this is expressed by the rule that Puṇya brings happiness. Exactly similar is the case as regards misery and Pâpa.

The three processes of creation, preservation and dissolution which have just been described are based upon the three fundamental attributes of the matter side of Nature, or Prakṛiti—Sattva, Rajas and Tamas. To begin with, we have pralayaic inertia due to Tamas influencing the matter, or prakṛitic, side of Jîvas. Then we have kâmic and mânasic activity, developing the Emotions and the Intellect. This is due to the prevalence of Rajas, acting on the prakṛitic basis of Jîvas. Lastly we

have a tendency to free ourselves from distraction, from desires for objects, from selfish pursuits, and to attain calm, peace and bliss, whatever be the outer surroundings at any time. This spiritual evolution is brought about by the prevalence of Sattva in us. Then, on the eve of Pralaya, Tamas overtakes us once again.

Every man has in him a predominance of Sattva, or Rajas, or Tamas, and his development depends upon the relative proportions of each of these attributes. When a man is predominantly tāmasic, he is indolent, inactive, dull and ignorant.

He requires at first a rājasic development. Anything that draws him out, attracts curiosity, and makes him active, is good and right for him. The constant rebuffs and touches of joy that he gets in his active life, the accumulation of painful and pleasurable experiences, develop his intellect.

Under rājasic predominance, a man is eager in material pursuits, his intellect soars high and spreads wide, he goes backwards and forwards, his cravings ever increasing, and his efforts to satisfy them take him through different intellectual channels. Action becomes the rule of his nature, self, the personal self, becomes the centre of all his actions, like (Rāga) and dislike (Dveṣha) are the motive powers which drive him in his actions.

When Sattva asserts itself, man begins to realise the littleness of efforts directed towards the personal self, the transitoriness of worldly aspirations, the unrest and disquietude attending all actions. He takes a calm and broad view of all things. He discriminates between the real and the unreal, the lasting and the fleeting, the bliss eternal and the pleasures of the moment. He loves peace, calm, and quietude.

Every man has thus his own evolutionary stage, which is generally indicated by the circumstances attending his birth, but more precisely by the attributes which characterise him. Though particular rules may be laid down for the particular stages of development of a man, such as the Varna and Āshrama rules of old, yet for the average civilised man in general, some rules of conduct may also be laid down, and these form the general rules of Ethics.

We have now to see how on the basis above sketched a Science of Conduct is built up, a Science which cannot be overrated as to its importance.

For this Science of Conduct is, in truth, considering its relations to human happiness, the most important study in many ways that can engage human attention ; and it is one which, to the youth, is all-important in its bearing on his own future. For character is that which tells most in human

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life, and on it chiefly depend both inner happiness and outer success. We have already seen that virtue and happiness are bound up together, and, in the life of the world, character is that on which lasting success depends. A man of a brilliant intellect may carry all before him, for a time, but if he be found to be a man of bad character, his fellows cease to trust him and he falls into discredit. In every walk of life, character is the thing most sought after and most trusted, and a man of good character is respected and admired everywhere.

The time of youth is the time for improving character, the time when the germs of vices can most easily be eradicated, and the germs of virtues can most easily be cultivated.

Each comes into the world with a character made by his past, and he must work upon this character, his self-created friend or foe. He can work on it at the greatest advantage if he understands clearly what he should aim at, and by what means his aim can be reached. He needs to understand the roots of virtues and vices, to learn how to distinguish one from the other, to learn how to cultivate virtues and how to eradicate vices, as a gardener cultivates flowers and eradicates weeds. For each man has a garden in himself, and should learn to be a skilful gardener.

—:o:—

CHAPTER IV.

THE STANDARD OF ETHICS.

We have already seen that the measure used in Ethics at the present stage of evolution, by which the rightness or wrongness of an action is decided is the tendency of the action to promote or hinder Union.

The whole tendency of evolution at the present stage is towards the assertion of the Unity of all selves, is to seek the one Life amidst the diverse forms of life, and thus to follow the path which leads to Union, *i. e.*, the path of Truth.

The standard of Ethics is in other words *unite* and not to *divide*. We can unite by establishment of harmonious relations between the Jivâtâmâs.

It may now be seen why it is said in the first chapter that the object of morality is to be about happiness by establishing harmonious relations.

The "establishment of harmonious relations" which is said above to be the work of Ethics

now seen to be the leading of the different parts of the great human body to work in harmony with each other. It is no mere figure of speech that all races of men, all nations, make up one great Man; it is a fact. "Puruṣha," the Inner Man, the Self, is indeed Puruṣhottama, the Lord, Īshvara Himself. But there is also the Puruṣha which is His body, and this is Humanity as a whole, and each separate being is a cell in that vast body. All the troubles which make us unhappy, the wars between nations and the quarrels between individuals, the poverty and starvation, the competition and the crushing of the weak, and the countless evils round us, are all diseases of this great body, due to the parts of it getting out of order, and working separately and competitively without a common object, instead of working together as a unity for the good of the whole.

The moral tendencies of man were classified by Shri Kṛiṣṇa under two broad divisions—Divine qualities (Daivī Sampat) and infernal qualities (Āsurī Sampat).

Under Daivī Sampat, Shri Kṛiṣṇa placed the virtues that go towards bringing about harmonious feelings amongst all beings, towards accentuating a feeling of unity and friendliness, towards securing peace and calm, in fact towards carrying out the law of evolution in its entirety.

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
 दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
 अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
 दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥
 तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
 भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ¹

"Fearlessness, sattvic purity, steadfast pursuit of wisdom, charity, control of the senses, sacrifice, study, austerity, uprightness,

"Harmlessness, truthfulness, absence of anger, resignation, peace of mind, avoidance of calumny, pity for all beings, absence of greed, gentleness, modesty, absence of restlessness,

"Energy, forgiveness, endurance, purity, freedom from hatred and from pride—these are his who is born to the divine qualities, O Bhārata."

Under Āsurī Sampat He placed all the opposite vices—all that tends to divide the Jīvātmas, and to accentuate the feeling of Egotism, of the separated self. He described as āsuric those qualities which have their root in and grow out of the delusion of separateness.

दंभो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
 अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ²

¹ *Bhagavad Gītā* xv. 1-3.

² *Ibid.* xvi. 4.

"Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom, are his, O Pārtha, who is born to the āsuric qualities."

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नाम यज्ञैस्ते दंभेनाविधिपूर्वकम् ॥
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषतोऽभ्यसूयकाः ॥

... ..
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतन्नयं त्यजेत् ॥^१

"Self-important, obstinate, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance.

"Given over to egotism, violence, insolence, lust and wrath, these malicious ones ever hate Me in the bodies of others and in their own.

... ..
"Triple is the gate of this hell, destructive of the Self—lust, wrath and greed; therefore let a man renounce these three."

The whole of Chapter XVI of the *Bhagavad-Gītā* should be carefully pondered by the student in this connection.

1 *Ibid.* 17, 18, 21,

CHAPTER V.

VIRTUES AND THEIR FOUNDATION.

The establishment of harmonious relations means mutual sacrifice of the personal selves. It means that all beings should realise that they form component parts of one Being, and that they must all subordinate themselves to the life of that One Being. Just as there are innumerable cells in the body, but each cell-life subordinates itself to the one life that pervades the whole body, so the life of every being is to be subordinated to the life of the *Īshvara* of the Universe. Different cells have different functions to perform, but each function is a part of the general function of the whole body. As each cell has its fixed place in the body, so each being has a definite place in the Universe. There is one general life-current that pervades all beings, and the life of each individual has to conform to the One Life, the life of the One Self, *Īshvara*. This is the limitation under which we all work, and this limitation is the law of our very being; all beings are mutually linked to one another, and the links impose mutual relations and

mutual sacrifices. All beings are dependent on one another, and they are all dependent on the one great Life. This law of interdependence, of mutual sacrifice, is known as Yajña, and has already been explained in Parts I and II.

Whatever actions we do, we ought to do them for the sake of Yajña. Thus only can we follow the Great Law. If a man lives for self, and makes an independent centre in himself, overlooking the one great centre of the Universe, he creates bonds for himself and suffers therefrom.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौतेय मुक्तसंगः समाचर ॥¹

"The world is bound by action, other than action done for the sake of sacrifice ; with such object, free from attachment, O son of Kuntî, perform thou action."

We have seen that the different classes of beings linked together in this universe are five:—the Devas, the Pitris, the Rishis, men and animals, and that sacrifices to these classes are a duty, which every man performing actions is bound to discharge. For when sacrifice is imposed by law, there is an obligation to perform it, and hence the performance becomes a duty.

¹ *Bhagavad-Gītā*. iii. 9.

In its exact ethical sense duty means an action which is due, which ought to be done, which is owed ; it is an obligation to be discharged. Nature is ever restoring disturbed equilibrium, and the universal law of Karma, of action and re-action, is the full statement of this fact. She is always balancing her accounts. Duties are the debts a man owes to his fellows, paid to discharge the obligations under which he lies for benefits received.

While five duties are mentioned for the purposes of the five Daily Sacrifices, three of these are called *the debts* in a special and larger sense, as permeating the man's whole life. They are the ऋषि-ऋणम्, R̥ṣhi-R̥ṇam, the debt to the R̥ṣhis ; the पितृ-ऋणम्, Pitṛi-R̥ṇam,, the debt to the Ancestors ; the देव-ऋणम्, Deva-R̥ṇam, the debt to the Devas.

अधीत्य विधिवद्वेदान् पुत्रांश्चोत्पाद्य धर्मतः ।

इष्ट्वा च शक्तितो यज्ञैर्मनो मोक्षे निवेशयेत् ॥ ¹

"Having studied the Vedas according to the rules, having begotten sons according to righteousness, having offered sacrifice according to his power, let him turn his mind to moksha."

The three twice-born Castes were directed to pay these debts by passing through the three Āshramas, Brahmacharya, Gārhaṣṭhya and Vānaprastha, each

¹ *Manusmṛiti*, vi, 36.

of which, it will be seen, answers to one of the above three duties. The debt to the R̥ishis was paid by अध्ययनम्, adhyayanam (including अध्यापनम्) studying the Vedas, serving the teacher in the Brahmacharya-Āshrama and by teaching others ; the debt to the Ancestors was paid by rearing a family and discharging the duties of Gārhashtya, including दानं, dānam, charitable gifts ; the debt to the Devas was paid by यजनं, yajanam, sacrifice, chiefly in Vānaprastha. Sannyāsa, the fourth Āshrama, sums up the three others on the highest level. For the youngest caste, the Shūdra, only शूश्रूषा, shushrūṣhā, service, was prescribed as summing up all duties in a single word. Looked at truly, service of the world includes all duties for the highest Sannyāsi, for he has nothing left to gain for himself. Thus the duty of the youngest becomes also the duty of the eldest, but in the latter case on a much higher level.

We may illustrate the idea of duty by the relation of father and son. The father received in his childhood protection and care from his own parents, and thus incurred a debt ; he pays this as parental duty to his son, to whom he, in turn, has given a physical body, which requires from him the fostering care bestowed on his own in his infancy and childhood. The son, having received his body from the father, has the duty of serving him with that body, and is also incurring a debt

during his helpless years to be paid in time to his own children.

Now the quality which dictates the fulfilment of a duty is called a Virtue; that which prompts the non-fulfilment, or violation of it, is called a Vice. Happiness in any relation depends on the parties to the relation fulfilling their duties to each other; that is, on their practicing the virtues which are the fulfilment of the duties of the relation. Unhappiness in any relation results if one or both the parties do not fulfil their duties to each other; that is, if they practise the vices which are the non-fulfilment of the duties of the relation. A father and son are happy with each other if the father shows the virtues of tenderness, protection, care for the well-being of the son, and the son shows the virtues of obedience, reverence and serviceableness. A father and son are unhappy if the father shows the vices of harshness, oppression, neglect, and the son shows the vices of disobedience, disrespect and careless disregard. If father and son love each other, the virtues of that relation will be practised; if they hate each other, the vices of that relation will appear. Virtues grow out of love regularised and controlled by the righteous intelligence, that sees more the unity of the Self than the diversity of the Not-Self; vices grow out of hate strengthened and intensified by the unenlightened intelli-

gence, that sees more the separateness of the bodies than the oneness of the Self.

Speaking of virtues and vices, of right and wrong, of good conduct and bad conduct, we must not forget, that in whatever way they may find expressions in human conduct, they are all based on Truth, which embodies the Law itself. Sacrifice and duty follow the Law; the Law itself is an expression of Truth. In fact Īshvara Himself is Truth. The Devas adoring the Divine Lord, when He appeared as Shri Kṛiṣṇa, broke forth :

सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ।
सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥¹

“O True of promise, True of purpose, triply True, the Fount of Truth and dwelling in the True, the Truth of Truth, the Eye of Right and Truth, Spirit of Truth, refuge we seek in Thee.”

Thus Virtues have been called forms of Truth. Bhīṣhma describes them as follows :

सत्यं च समता चैव दमश्चैव न संशयः ।
अमात्सर्यं क्षमा चैव ह्रीस्तितिक्षाऽनसूयता ॥
त्यागो ध्यानमथार्थत्वं धृतिश्च सततं दया ।
अहिंसा चैव राजैद्र सत्याकारास्त्रयोदश ॥²

“Truthfulness, equability, self-control, absence

¹ *Vishṇu-Bhāgarata*, X. ii. 26.

² *Mahābhārata*, Shānti Parva, clxii. 8, 9.

of self-display, forgiveness, modesty, endurance, absence of envy, charity, a noble well-wishing towards others, self-possession, compassion, and harmlessness—surely these are the thirteen forms of Truth.”

Truth is that which IS. As Bhîṣhma says :

.....सत्यं ब्रह्म सनातनं ।

.....सर्वं सत्ये प्रतिष्ठितं ॥ ¹

“Truth is the eternal Brahman.....Every-thing rests on Truth.”

All the laws of nature are expressions of Truth, *i. e.*, they are the methods, the expressions of the nature of That which IS, of the Truth, Reality, Being, the Self or Puruṣha manifesting amidst the limitations of the Not-Self, Untruth, Non-Being, or Mûlaprakṛiti. They work therefore with undeviating accuracy, with absolute justice and precision. To be true is to be in accord with these laws, and to have nature's constructive energies on our side and working with us. It is to be working with Íshvara. The intellect has the power of discerning what is from what is not, the power of discrimination, of seeing the Real and the Unreal. Recognising the Real as stable and permanent, it seeks to grasp it and thus cultivates the virtues which are the forms of truth.

¹ *Ibid.* 5.

Untruth is that which IS NOT.

All vices are forms of Untruth, even as all virtues are forms of Truth. Hence the overwhelming importance of Truth, which is thus the foundation and essential constituent of all virtues, rather than a separate virtue to be taken by itself.

Truthfulness was in ancient days, the leading characteristic of the Aryan, and is constantly alluded to as a constituent in the heroic character. Thus, when about to revive the dead child of Abhimanyu, Shri Kṛiṣṇa says :

न ब्रवीम्युत्तरे मिथ्या सत्यमेतद्भविष्यति ।
 एष संजीवयाम्येनं पश्यतां सर्वदेहिनां ॥
 नोक्तपूर्वं मया मिथ्या स्वैरेष्वपि कदाचन ।
 न च युद्धात्परावृत्तस्तथा संजीवयाम्यं ॥

... ..

यथाहं नाभिजानामि विजयेन कदाचन ।
 विरोधन्तेन सत्येन मृतां जीवत्वयं शिशुः ॥
 यथा सत्यं च धर्मश्च मयि नित्यं प्रतिष्ठितौ ।
 तथा मृतः शिशुरयं जीवतामभिमन्युजः ॥¹

"O Uttarā ! I speak not falsely, and this shall truly come about. Even now do I revive this child ; let all beings behold it.

"As I have never uttered an untruth, even in

¹ *Mahābhārata*, Ashvamedha Parva, lxix, 18, 19, 21, 22.

play, as I have never turned back from battle, so may this infant live.

... ..

"As I have never known dispute with Arjuna, so by that truth may this dead babe revive.

"As truth and Dharma ever dwell in Me, so may the dead child of Abhimanyu live."

Other heroes repeatedly make the same statement: "My lips have never uttered an untruth." Shri Râma goes into exile for fourteen years in order that his father's promise may remain unbroken. Yudhishthira refuses to struggle for his kingdom before due time, because he has promised to remain in exile.

The effect of these continually repeated precepts and examples was to work into the Aryan character a profound love of truth, and this has repeatedly been noticed as a predominating feature of Hindu character.

It must never be forgotten that no character can be virtuous which has not truth for its basis, and that no character can be base when truth is preserved unsullied. It is the root of all true manliness, the glory of the hero, the crown of the virtuous, the preserver of the family, the protection of the State. Falsehood undermines alike the home and the nation, poisons the springs of virtue,

degrades and pollutes the character. The liar is always weak and always despicable ; scorn and contempt follow him. For the building up of character, truth is the only sure foundation.

Here, again, we come back to our basis of morality, and see why Truth is so all-important. For if it be carefully traced back, every untruth uttered will be found to be ultimately connected with the desire for a separate and exclusive existence, and hence to arise from repulsion, separateness, hate, while every truth uttered is ultimately connected with the desire for the common and united life of the one Self, the Real, whence all love proceeds.

CHAPTER VI.

BLISS AND EMOTIONS.

The life of Īshvara permeates all beings and expresses itself as consciousness and bliss, through the bodily limitation of these beings. The organs become more and more complex, the organism more developed, so that the imprisoned life asserts itself more and more. It is the force that directs the development of all beings. It is that force that breaks through the tāmasic limitations of the mineral form, and makes the mineral more and more plastic and capable of receiving impressions from the outside. It is that force that eventually makes a centre of Self in all beings, develops faculties that digest the outside impressions and work them out into tendencies that determine the character of man. Ideas of virtues and vices thus arise, ideas of right and wrong, of good and bad.

The life force works itself out by *impulsing* towards bliss, and by the *direction* of the guiding intelligence. We need not, in this treatise, go back to the human stage of development.

impulses of man lead him indiscriminately to various objects in pursuit of pleasure. But the rebuffs of pain make him stop and think. Over and over this happens in life. Over and over again the impulses propel; over and over again intelligence checks. The impulses are thus restrained, directed and refined. Bliss and intelligence act and react on each other and constantly press man onward. One becomes known as Emotion, the other as Intellect. A man may progress continually: he may no longer require a brain, he may no longer require the help of propelling emotions, he may no longer require some particular forms of intelligence and bliss; but intelligence and bliss themselves form part of his life; they are aspects of the Íshvaric life, which he assimilates and calls his own, and they are inseparable from him.

Emotions lead a man outwards and make him identify himself with the things he sees around him. But intellect forms a centre of I-ness, the centre of a small circle of personality, forces all experiences to that centre, and judges all things from the standpoint of that centre. Intellect forms the barrier of selfishness, which separates man from man, all at last by wider and wider knowledge, by knowledge embracing the whole universe, the barrier is swept away, all mankind, nay all beings, form one field, one circle; but the centre is then

removed, and becomes the great centre of the Universe, the centre of Íshvaric existence; man rises above the Ahamkâra tattva, the tattva that causes the limited sense of I-ness. He plunges into Mahat, or the great tattva, and becomes the possessor of universal knowledge.

The emotions of a man, bound down to the personal self, find expression through the indriyas. The indriyas rush out and bring back their experiences to the intellect of man. The experiences that cause harmonious vibrations are recorded by the intellect as pleasurable, and those that produce opposite vibrations are recorded as painful. The register is made in the memory of man, and intellect proceeds to discriminate between what is pleasurable and what is painful in the long run. Emotions thus become trained. Likes and dislikes become the natural expressions of the emotions, under the guidance of intellect which has developed Discrimination.

The senses become thus indissolubly wedded to the mind, the emotions to the intellect, the indriyas to Mahat, and man becomes normally Emotional-Intellectual, or Kâma-Mânasic. This is essentially necessary at this stage of his progress.

Thus man likes in the beginning whatever is sweet, and dislikes whatever is bitter. But

erience tells him that too much of a sweet
is as bad as a bitter thing. Temperance in
becomes a normal emotion in a developed
man.

What is sweet in the beginning becomes some-
times bitter in the end ; what is apparently sweet
sometimes really bitter.

अतदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकम् प्रोक्तमात्मबुद्धिप्रसादजम् ॥

विषयेन्द्रियसंयोगाद्यतदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥¹

That which at first is as venom, but in the
end is as nectar ; that pleasure is said to be sāttvic,
of the blissful knowledge of the Self.

That which from the union of the senses with
objects at first is as nectar, but in the end is
venom, that pleasure is accounted rājasic."

As these experiences are repeated, man learns
prudence, and prudence becomes a normal emo-
tion in man.

To rush out to do a thing on the first impulse
sometimes brings on disastrous results. To lose
temper brings more disharmonious than harmonious
experiences. Forbearance, Toleration, become
normal emotions in man.

Emotions, rightly directed by the intelligence, are virtues. In the culture of emotions lies the formation of a man's character, his ethical development. Emotional culture is the highest culture of man, and the training of likes and dislikes is his best evolution. The man of cultured emotions is propelled by them to do what he thinks right ; he becomes patriotic, he becomes philanthropic, he becomes compassionate, he becomes friendly to all beings. His emotions become predominantly those of Love, and he takes an ever wider and wider range in the manifestation of that Love. And when the barrier of personality is swept away, when the ahamkâric mind becomes Manas, or the reflection of the Universal Mind, the emotions also break through the barrier of indriyas and ascend to Buddhi, and reflect the life of Íshvara within. Verily then the Trinity of Âtmâ, Buddhi and Manas becomes a Unity, and the man a Jivanmukta.

We now understand why Ethical Science is particularly concerned with the emotions, and hence with the bliss aspect of Íshvara.

There are many ways of showing why happiness should follow right conduct, and unhappiness wrong conduct, but they are all modifications of the one essential reason, that, as there is but One Self

in all, to hurt or help another is virtually to hurt or help oneself.

It is written in the Shruti :

विज्ञानमानन्दं ब्रह्म ।¹

“Brahman is knowledge and bliss.”

Over and over again the “bliss of Brahman” is spoken of, and bliss is said to be His nature. In fact the threefold nature of Īshvara, of the Saguna Brahman, is expressed in the epithet, Sat-Chit-Ānanda. Bliss is thus the very nature of the Jīvātmā, since his nature is that of Brahman ; he, too, is bliss. But we learn further that the Saguna Brahman is विरजं spotless, and शुभ्रं, pure.² Therefore only the pure, the good, is of His nature, and is compatible with His bliss. So then must the essence of the Jīvātmā be purity, and it is written of it :

तं विद्याच्छुक्कममृतम् ।³

“Let him know it, pure and immortal.”

Thus purity and bliss are of the nature of the Jīvātmā and are inseparable, for unity is purity, and the feeling of unity is the feeling of bliss.

¹ *Bṛihadāraṇyakop.*, V. ix. 28.

² *Mundakop.*, II. ii. 9. The statement is repeated over and over again.

³ *Kāthop.*, II. vi. 7.

Each Jīvātmā being of the nature of the one Self it is ever, when embodied in a separate form, seeking union with the Self in other forms. This search for unity, for the bliss of union, is instinctive, and results, when the union is found, in perfect happiness. In this everyone is alike. Men differ in most things, but in their longing for happiness they are all alike. Every man, woman, boy and girl wants to be happy. They seek happiness in many different ways, but they all seek happiness. The Jīvātmā, blinded by his body, chooses the wrong things very often, but the motive of his choice is always the same, the desire to be happy. It is his nature to be happy, and he is always trying to express that nature. Through the whole of his long pilgrimage he is searching for happiness. This is his root-motive, the object at which he invariably aims. If he does a painful thing, it is in order to gain a greater happiness. If he endures toil and discomfort, it is because the result of the toil and discomfort will be happiness. Happiness is his end ; everything else is only means to that end. A life of austerity and continued self-denial and suffering is embraced in the belief that it will lead to supreme bliss. The whole of evolution may be described in the words ; "A search for happiness." Continually disappointed, with unwearying perseverance man returns again and again to the search, until

at last he recognises that purity, wisdom, bliss, are one and indivisible. Then he goes to Peace.

For purity, wisdom and bliss, Sat, Chit and Ânanda, are the very nature of Íshvara, His own Self.

Thus Ethics leads us to the highest religion, to the realisation of the highest truths, and when Ethics reaches its goal, the barrier between Ethics and Religion vanishes away, Ethics becomes Religion and Religion Ethics. The goal of both is Íshvara and Íshvaric life. This is why the Hindu ethical system is a branch of the Hindu Religion, and why one cannot be separated from the other.

CHAPTER VII.

"SELF-REGARDING" VIRTUES.

We have already seen that Ethics has as its object the establishment of harmonious relations. These relations are concerned with the surroundings of a man—his home, city, nation, etc.—and also with his own body. Now the body of a man, according to the scriptural teachings, is, as we have seen, a complex one, consisting of several sheaths, or *koṣhas*. It is enough to remember here that we have the physical sheath, in which *Prāṇa* functions, the sheath of the *indriyas* or senses (the sensuous or *kâmic* sheath), the mental sheath and the buddhic sheath. Ethics concerns itself at present with the physical, the *kâmic*, and the mental sheaths. For when the buddhic sheath is reached, man becomes divine, and the present limit of ethical teachings is crossed.

Ethical teachings have therefore reference to the lower sheaths of a man's body, and to the different classes of beings, who form his surroundings. The different classes of beings, as we have already seen, are the *Devas*, the *Pitris*, the *Rishis*,

men in general, and the lower animals, *i. e.*, beings both higher and lower than man, as well as the whole of mankind.

We have thus, in the first place, duties which we owe to the sheaths of our own body, and in the next place, duties that we owe to Devas, Pitris, Rishis, mankind and the lower animals.

When the body becomes entirely harmonious with the Self within, it becomes a true and subdued vehicle of the life of Ātmā, which is an aspect of the life of Īshvara.

When the surrounding universe becomes harmonious with the Self within, the life of Īshvara flows out to the universe from the centre of the Self. Man then becomes fully an expression of the Law, the voice of Īshvara, the sacred word Praṇava. Towards that goal we should all strive, and to that goal ethics must lead us.

Now let us turn to our body, or bodies, if the term be preferred.

First, the *Sthūla Sharīra*. The physical body must be kept clean and healthy. Cleanliness and health mean harmony and order. Man is better able to do work with a clean and healthy body. He remains cheerful and bright. The diseased man cannot give attention to work. He is uneasy in mind. The disharmony and disorder of one

sheath also react on the other sheaths of the man.

The body should be kept up by means of sâttvic food. For the food retains its essential magnetic properties after its conversion into blood, and produces corresponding effects on the indriyas and the mind. The *Bhagavad-Gītā* says :

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥
कट्वम्ललवणात्युष्णतीक्ष्णरूक्षाविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥
यातयाम गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ ¹

“The foods dear to the Sâttvic, increasing life, energy, strength, health, joy and cheerfulness, are those that are full of juice, oleaginous, non-volatile and heart-strengthening.

“Those dear to the Râjasic, causing pain, depression and sickness, are the bitter, acid, saline, over-hot, pungent, dry and burning.

“Stale and flat, putrid and corrupt, leavings and unclean (things), are the food loved by the Tâmasic.”

We have already seen that the higher evolution is brought about by the predominance of Sattva, and that Sattva means harmony.

¹ *Loc cit.*, xvii, 8, 9, 10.

Secondly, the *Sūkshma Sharīra*. The indriyas, through the heredity of our past existence, are largely guided by animal appetites, which are distinctly rājasic. We should therefore subdue our indriyas. We may see, hear, smell, taste and touch, but we should not ascribe our likes and dislikes to the object of the senses. We must *sense* as a matter of course, but the sensing must not be vitiated by personal likes and dislikes, which form a barrier between ourselves and the external world and make harmonious relations impossible. Every man makes a world to himself, by means of his likes and dislikes. Thus many worlds are formed, each different from the other, and all different from the world as it is, the world of Ishvara. Men are jaundiced by the tint and taint of their personalities and, blinded by the distractions of Rajas, they do not see the Law, the Word of Ishvara.

Therefore our mind should not be guided by the indriyas, but the mind should be guided by its own discriminative faculty, and should then subdue the senses.

The indriyas are divided into organs of perception and organs of action (the latter belonging to the *Sthūla Sharīra*) There is no harm done by the perception of objects, if the perception

be not followed by likes and dislikes. Rāga and Dveṣha drive us helplessly along, using the karmendriyas for their own satisfaction.

इन्द्रियस्यैन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपंथिनौ ॥ ¹

“Affection and aversion for the objects of sense abide in the senses; let none come under the dominion of these two; they are the obstructors of his way.”

Affection and aversion, Rāga and Dveṣha, form the desire-nature of man. This, emotional in its origin, has to be controlled. The emotional nature has to be purified. Rāga is to expand into universal love. Dveṣha is to be eliminated entirely in personal relations, in relations between man and man, between one being and another being, and is to be retained only as an abstract dislike for anything that goes against the law, against the will of Īshvara. But this abstract dislike is not at all to interfere with the universal love of all beings. It is only to make a man strong in his purity, in his rejection of all that is evil. He should dislike evil ways, but not evil men.

The mind, when wedded to the indriyas, becomes rājasic. When wedded to Buddhi, it becomes sāt̥tvic. The mind of an average man is

¹ *Bhagavad-Gītā*, iii, 34.

normally rājasic at the present day. He should make efforts to change it to sâttvic.

We have already said that the mind should give up personal likes and dislikes, Râga and Dveṣha. Râga and Dveṣha form the impurities of the mind, and when they are given up the mind becomes purified.

There is another doṣha, or fault, of the mind. It gets distracted. It applies itself to a number of outside objects. It runs away from this matter to that matter, and it can with very great difficulty be tied down to one. The mind is compared to a chariot, which is constantly being drawn away in ten different directions by ten horses, which are the ten indriyas. This Vikṣhepa, or distraction of the mind, has to be checked. The mind has to be concentrated, to be made one-pointed.

When the impurities and distraction of the mind are removed, it becomes sâttvic. Then it reflects the Self within, and causes harmony and bliss. This is harmony with the Universe, or harmony with the Divine Law as manifested in the Universe.

The first step towards removing distraction is to deal with abstractions more than with concrete objects ; we must generalise truths, and come at last to the highest Truth, the one Reality, Īshvara, and

grasp Him firmly. Then all the universe appears as His manifestation, all works as His action, all laws as His law. Varieties disappear. Diversities fade away. Harmony prevails.

The training of the mind is man's most important duty, and next to this follows the control of speech and actions. At the same time he must not neglect his physical body. All the vehicles forming his body must be controlled and made harmonious with each other.

The tenfold law, as laid down by Manu, gives some of the characteristics needed :

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ ¹

"Endurance, patience, self-control, integrity, purity, restraint of the senses, wisdom, learning, truth, absence of anger, are the ten signs of virtue."

In briefer form :

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।

एतं सामासिकं धर्मं चार्तुवर्ण्ये ऽब्रवीन्मनुः ॥ ²

"Harmlessness, truth, integrity, purity, control of the senses, saith Manu, is the summarised law for the four castes."

Manusmṛiti, vi. 92.

² *Ibid*, x. 63.

In the *Bhagavad-Gītā* an exhaustive list of these general characteristics is given :

अभयं सत्त्वसशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
 दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
 अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
 दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥
 तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
 भवंति संपदं दैवीमभिजातस्य भारत ॥ ¹

“ Fearlessness, clean-living, steadfastness in the Yoga of wisdom, almsgiving, self-restraint, sacrifice, study of the Shāstras, austerity, straightforwardness,

“ Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, steadfastness,

“ Energy, patience, fortitude, purity, absence of envy and pride—these are his who is born with the divine qualities, O Bhārata.”

Some of these virtues would fall into one or other of the three classes already spoken of, but for the most part they belong to the Jivātmā as his general expression of the love-emotion, and as the balance of his own nature, the due control of his energies.

¹ *Bhagavad-Gītā*. xvi. 1—3.

The essential importance of Truth has already been dwelt upon. As a general virtue it appears in *Truthfulness, Honesty, Integrity, Uprightness*. Its utter indispensability is concentrated by the wisdom and experience of ages into short sayings, as: "Honesty is the best policy," "सत्यमेव जयते न" "Truth alone prevails, not falsehood."

The virtue of *Self-control*, or *Self-restraint*, mentioned in each of the above quotations, is a general reining-in of all the energies of the mind, desire-nature, and physical body, the holding of them all in due submission, so that each is allowed or refused exercise at the will of the man. It implies that the man is conscious of the difference between himself and his lower upâdhis, and does not more identify himself with his lower nature than a rider identifies himself with the horse on which he is sitting. The contrast between an uncontrolled man and a self-controlled man is very like the contrast between a bad rider on a broken horse, and a good rider on a well-trained horse. In the first case, the horse rushes forward, carrying his helpless rider, plunges violently, and gives his rider a bad fall; in the other case, the horse sits easily, guiding the docile steed in any direction, galloping or standing still, leaping or walking. Every motion of the rider is obeyed by the horse.

So necessary is self-control, that the teacher

morality are continually recurring to it, and enforcing it. Manu dwells on its necessity, and explains that action has three roots, and that control of each generator of action must be gained.

कर्म मनोवाग्देहसंभवम् ।¹

“Action is born of mind, speech and body.”

Each of these, mind, speech, and body, must be brought under complete control, and then success is sure.

वाग्दण्डो ऽथ मनोदण्डः कायदण्डस्तथैव च ।

यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥

त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।

कामक्रोधौ तु संयम्य ततः सिद्धिं निगच्छति ॥²

“He is called the holder of the Tri-daṇḍa in whose reason these are fixed—control of speech, control of mind, control of body.”

“The man who lays this triple rule (over himself) amidst all creatures, he verily dominates desire and wrath, and goes to perfection.”

Of these three, control of the mind is the most important, as speech and action alike depend on the mind. Manu says again :

मनो विद्यात्प्रवर्तकम् ।³

¹ *Manusmṛiti*, xii. 3.

² *Ibid.* 10. 11.

³ *Ibid.* 4.

"Let the mind be known as the instigator.

Once let the mind be brought under control and all else follows, but here lies the great difficulty, owing to the extreme restlessness of the mind. Arjuna placed this difficulty before Shri Kṛṣṇa 5,000 years ago :

चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ¹

"Verily the mind is restless, O Kṛṣṇa, it is turbulent, strong, difficult to bend ; I deem it very difficult to curb, like the wind."

And no answer can be given to this, save the answer given by the Divine Teacher :

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ²

"Without doubt, O mighty-armed, the mind is hard to curb and restless ; yet verily, O son of Kuntī, it may be curbed by constant practice of dispassion."

Only long-continued effort and perseverance can bring under control this restless vigorous mind and yet without this control man can never be happy.

¹ *Bhagavad-Gītā*, vi. 34.

² *Ibid.* 35.

यतो यतो निश्चरति मनश्चंचलमास्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ¹

"As often as the restless and unstable mind goeth forth, so often reining it in, let him place it under the control of the Self."

If this be done, then happiness is secured, so much so that Shri Kṛiṣṇa makes happiness part of the successful austerity of the mind :

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ ²

"Mental happiness, equanimity, silence, self-control, purity of nature—this is called the austerity of the mind."

But the most disturbing part of man's nature is his desires, ever-craving, never satisfied. In fact the more they are gratified, the fiercer they grow.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥ ³

"Desire is verily never quenched by the enjoyment of objects of desire ; it only increases further as fire with butter."

To bring the senses under control the mind must be used, else will a man ever be restless and uneasy.

¹ *Bhagavad-Gītā*. vi. 28.

² *Ibid.* xvii. 16.

³ *Manusmṛiti*. ii 94.